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The Christian Century

PUBLISHED WEEKLY

The Bishop or the Cardinal?
An Editorial

'Go to the Workingman!'
By Clair M. Cook

If Judges Did the Hanging
By Eugene A. Hessel

Latin Evangelicals Confer
By G. Baez-Camargo

AUGUST 24, 1949

In This Issue

EUGENE A. HESSEL

is, as his article states, minister of the Ellinwood Presbyterian Church, Manila. In that capacity he has been called on by Philippine government authorities to counsel and console many of the large numbers of Japanese and Filipino political prisoners now in Manila prisons. The Japanese are accused of having taken part in wartime atrocities; the Filipinos of collaboration. There may be readers of The Christian Century who have not realized that the pattern of war crime trials set in Nuremberg and Tokyo is being followed in other countries, but before national, not international, tribunals.

CLAIR M. COOK

is minister of the Bethany Methodist Church, East Rochester, N. H. Many readers will remember how Mr. Cook, when forced by a break in health to retire from the ministry for a time, told of his experiences as a worker in a foundry and a labor union officer in the first of several articles which he has contributed to this paper. It was entitled, "Deus in Machina," and it appeared on Oct. 13, 1943. Mr. Cook's article in this issue, published in anticipation of Labor Day and Labor Sunday (Sept. 4 or Sept. 11), will be followed next week by an article by Kermit Eby discussing why young people whose idealism pushes them into joining the labor movement, seldom stick.

G. BAEZ-CAMARGO

is not only the Mexico City staff correspondent of The Christian Century, but one of the outstanding Evangelicals of Latin America, as the conspicuous part which he played in the recent Buenos Aires conference showed.

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The Christian Century

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Calendar of Coming Events

Aug. 18-28. Northern Baptist Convention Young Adult Family Camp, Green Lake, Wis.
Aug. 19-29. Northern Baptist Convention Music, Art and Drama Conference, Green Lake, Wis.
Aug. 21-27. Institute of World Missions, Chautauqua, N. Y.; theme: "Cooperation for a Christian World."
Aug. 23-28. 9th International Convention, Luther League of the American Lutheran Church, Pullman, Wash.
Aug. 23-28. F.O.R. Midwestern Conference, Otterbein College, Westerville, Ohio.
Aug. 24-31. International Students Conference, World's Student Christian Federation, Bowling Green, Ohio.
Aug. 25-28. Luther League of Finnish Suomi Synod Biennial Convention, Chatham, Mich.
Aug. 25-31. Lutheran Student Association of America Ashram, Interlochen, Mich.
Aug. 26-Sept. 2. A.F.S.C. High School Institutes, Harvard, Mass.; Medford Lakes, N. J.
Aug. 27-29. National Methodist Student Commission, Lycoming College, Williamsport, Pa.
Aug. 28. Haverhill, Mass., Summer Union Services; G. Bromley Oxnam, speaker.
Aug. 29-Sept. 2. Disciples of Christ International C.Y.F. Commission, Illinois Disciple Foundation, University of Illinois, Urbana.
Aug. 29-Sept. 2. Westminster Pastors' School (Methodist), Western Maryland College, Westminster, Md.
Aug. 29-Sept. 4. National Conference of Methodist Youth, Lycoming College, Williamsport, Pa.
Aug. 29-Sept. 5. Lutheran Free Church Luther League Federation Annual Convention, Medicine Lake, Minn.
Aug. 30-Sept. 4. F.O.R. Western Conference, Geneva Glen Camps, near Denver, Colo.
Aug. 31-Sept. 4. United Student Christian Council Annual Meeting, Bowling Green, Ohio.
Aug. 31-Sept. 5. Ecumenical Institute course on "Christianity in Art," Celigny, Switzerland.
Sept. 4. Haverhill, Mass., Summer Union Services; Roy Minick, speaker.
Sept. 9-15. Ecumenical Institute Conference for Members of the Medical Profession, Celigny, Switzerland.
Sept. 12. Interdenominational Bureau of Architecture and Church Building Committee Midyear Meeting, Anderson, Ind.
Sept. 12-16. Syracuse Area Pastors' Advance, Syracuse University, Syracuse, N. Y.
Sept. 13-14. Hartford Seminary Foundation 32nd Annual Pastors' Conference, Hartford, Conn.; Nels F. S. Ferré, leader.
Sept. 14-15. National Lutheran Editors' and Publishing House Managers' Association 37th Annual Convention, Hancock, Mich.
Sept. 15-Nov. 24. Church World Service Nationwide Clothing Drive.
Sept. 20-21. American Lutheran Spokane Conference, Northwestern District, Autumn Meeting, Cameron, Idaho.
Sept. 22. Association of Lutheran Hospitals and Annual Convention, Cleveland.
Sept. 25-Oct. 2. Religious Education Week.
Sept. 26-Oct. 1. National Lutheran Council Staff Meetings, Chicago.
Sept. 26-Oct. 1. Protestant Episcopal 56th Annual General Convention, San Francisco.
Sept. 27. Lutheran Foreign Mission Conference of America, Chicago.
Sept. 27-29. Disciples of Christ 117th Virginia State Convention, Roanoke.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, AUGUST 24, 1949 NUMBER 34

EDITORIAL

IF ANYTHING is going to be done to enact a satisfactory Displaced Persons law at this session of Congress, it must be done soon. Congress is heading into the adjournment home stretch; in another week or so it will be too late to get action on any legislation not already on the calendar. Senator Pat McCarran, the chairman of the Senate judiciary committee who is conducting a one-man sitdown strike to keep new D.P. legislation from enactment, knows this perfectly well. He knows that if he can just manage to keep the pending bills bottled up in his committee a little longer, they will all perish in the legislative log-jam which always develops in the closing weeks of congressional sessions. Senator McCarran is probably chuckling to himself at the ease with which he has so far thwarted the desires of the President, of most of the members of Congress and of most Americans. However, one chance remains for D.P. legislation. A large number of senators, led by Senator Lucas, majority leader, for the Democrats and Senator Taft for the Republicans, are starting to gather signatures for a petition to discharge McCarran's committee from further consideration (which means control) of the pending bills. If 49 senators sign, that will bring a bill straight to the Senate floor. It will probably be the McGrath-Neely bill (S. 311), a very satisfactory measure. The Senate will pass that bill any time it gets a chance to vote on it, as McCarran knows. Since the House passed the similar Cellar bill (H.R. 4567) away back in June, it would be possible then to pass a conference compromise bill and rush it to the President for signing within a day or so. Have the two senators from your state signed the Lucas-Taft petition? If not, why don't you find out why? A single day's delay now may make a lifetime of difference to the tragic D.P. war victims in Europe.

Last Call for a New D.P. Bill

Religious Instruction in Public Schools

HEATED as public discussion has become of the relation of religion to education, it is evident that most of the disputants could well do with a larger arsenal of facts. The National Education Association has just published a large pamphlet which could help to remedy that lack. Anyone who will send a quarter to the N.E.A. at 1201 Sixteenth Street, Northwest, Washington, D. C., will be provided with a study of "The Status of Religious Education in the Public Schools" that tells exactly what the situation now is. If the reader then thinks there should be some changes made, he will at least have the assurance that his conclusion rests on a foundation of irrefutable facts. The N.E.A. has tabulated in this pamphlet the experience of 2,639 public school systems. Of this number 1,621 have never had a religious education program of any kind, 310 used to but have given them up, and 708 still have them. Six general types of program were discovered. Whether, in the light of the McCollum decision, they are all legal, the N.E.A. does not venture to say. But it provides comment on legal requirements which strongly intimates that it thinks some of them are not. Public schools in cities of over 100,000 are more likely to have released time or released pupil classes than in places with smaller populations. We will not attempt to comment on all the facts which have been crowded into this important study. We do wish to mention, however, the surprise with which we read the chart on page 23: "Practice and usage in aid to sectarian schools and sectarianism in public schools as reported by state superintendents." Did you know, for example, that certainly 30 states, and perhaps a few more, use church-owned buildings for public school purposes? Or that 16 certainly, and perhaps more, employ teachers wearing religious garb? Or that in 10 states, and possibly 11, sectarian teachers from the churches come into the public schools to give religious instruction during school hours?

Catholics Raise School Issues In Belgium and England

ROMAN CATHOLIC attention seems to be increasingly fixed on public school issues all over the map. Cardinal Spellman has made federal aid to such schools the hottest political potato in Washington. The question of public versus church schools is near the bottom of most of the trouble in Hungary and Czechoslovakia, and soon may be in Poland. Recently this Catholic belligerence over schools has been breaking out in unexpected places. The bishops in Belgium, for example, have accompanied the fall of the Socialist ministry there and the establishment of a new coalition dominated by the Christian Socialist (Catholic) party under a Catholic prime minister with a pastoral letter denouncing the spread of "unnecessary" public schools and warning the faithful not to let their children attend them. Even more surprising is an open threat from a Roman Catholic bishop in England to throw the next election to the Conservatives if the Labor party does not hurry up and give the church what it demands in tax support for its Catholic schools. The Centre d'Informa-

tions Catholiques of Paris reports a speech made to a great outdoor throng at Derby by Bishop Ellis, the Catholic ordinary of Nottingham, in which that cleric said Catholics are tired of being given a run-around by the Labor party. The coming general election, Bishop Ellis predicted, will be decided by the switch of a relatively small number of voters from the party they supported in 1945. Most Catholics voted Labor then. They will throw the election to the Tories this time, Bishop Ellis threatened, unless Labor bestirs itself to see that their schools "receive generous and just treatment." Many Catholic schools, the bishop said, are threatened with extinction because of rising costs. The Labor government must provide these costs —or else.

Congress Considers a New Arms Bill

ANYONE who will compare the text of the Military Aid Program bill originally introduced into Congress by the administration with the bill introduced by Senator Connally on which hearings are being held will see that what is now before Congress is not really an amended version but a new bill. About the only similarity between the first version, which was discussed in our editorial, "The Arms Aid Bill," on August 10, and this measure which Mr. Truman's legislative strategists hurriedly produced when congressional indignation began to gather ominous volume, is that it authorizes arms lend-lease totaling $1.45 billion during the current fiscal year. Except in Section 407 (c)—where there is a weasel clause Congress had better look at carefully—the sweeping powers conferred on the President by the former bill to make him a munitions dictator of all the non-Russian earth are missing. The Pentagon is given a final veto on what American arms can or cannot be turned over to other nations. It is a good thing to strip the President of authority to arm any nation or any group of revolutionists anywhere on earth, but it might not turn out to be a good thing to invest the Pentagon with such veto powers over foreign policy. As for the $1.45 billion, Congress is still skeptical that the figure represents any rearmament policy agreed on by the Atlantic pact nations, while the administration is still insisting that it does. Perhaps Senator Dulles revealed the truth about these figures when he said, at a Senate hearing, that the MAP scheme had been agreed on with our European allies at least six months ago. This suggests that the $1.45 billion represents the size of the first year's subsidy we promised them they could count on if they joined up with the Atlantic alliance. Since the MAP bill will probably be further changed before it reaches the floor of either house of Congress, extended comment on it is deferred until then.

China White Paper a Lawyer's Brief

THE STATE DEPARTMENT'S long promised "white paper" on China has finally appeared. It is so long—1,054 pages, of which about 600 are in small type—that few will read it. It contains so conglomerate a mixture of documentary materials that both sides in the interminable argument over America's China policy can find ammunition. As a paper which has never found it possible to be either completely pro- or anti-state department, pro- or anti-Chiang Kai-shek, The Christian Century ventures these comments on this document: (1) American policy in China, to encourage the building of a liberal democratic and genuinely independent government there, is an acknowledged failure. (2) The white paper is too sweeping a lawyer's argument exculpating the United States from all blame to be convincing. If, as Mr. Acheson says, nothing the U.S.A. could have done would have changed the outcome, and nothing we did contributed to it, then how can the expenditure of thousands of lives and billions of dollars in the Pacific war be justified? On the other hand, the picture of Chiang as a villain who wrecked his own cause by his military folly and moral weakness, is also too one-sided to be convincing. It takes no account of the vastness of the problems faced by Chiang in the devastation left by the Japanese invasion, in the shadowy nature of his authority over many of his civil and military subordinates, and in the sprawling geographical nature of the country. (3) A policy of "containing" communism in Europe while letting it have a free hand in Asia makes no sense. The long-range future depends on what happens to Asia's newly stirring billions, not Europe's exhausted millions. (4) Our only hope to keep communism from overrunning Asia is to help liberal democratic governments in India, southeast Asia and Indonesia attain solidity and lift the living levels of the poverty-stricken masses. (5) A military Pacific pact is as unpromising a method of starting the constructive program required by point 4 as would be pouring more millions down the Kuomintang rathole.

Christian Democrats Lead German Poll

RETURNS from the first election of the lower house of the federal legislature in the new West German state are not complete as we go to press. Apparently, however, the Christian Democrats (known as Christian Socialists in Bavaria) have the largest popular vote and will have the largest number of seats in parliament. Members of the upper house will be named by the legislatures of the eleven *Länder,* or states. Since no party will have a majority in parliament, this latest effort to turn Germany into the paths of democracy will resume just where the old Reichstag left off when Hitler took it over—that is to say, with a coalition government of some sort. Present indications are that the Christian Democrats will combine with some of the smaller conservative parties to form such a coalition. If this happens, it may prove as fortunate for the Social Democrats as it is unfortunate for the Christian Democrats. For in that case the Socialists will have no responsibility but to criticize. With criticism already general and certain to grow as unemployment mounts and the pressure of the ten million "expellees" who have been jammed into the western zones increases, the Social Democrats will never lack for ammunition. The situation will be just reversed from that which obtained after the Weimar republic was set up, when the ruling Socialists caught all the brickbats. Carrying the responsibilities of government, the Christian Democrats must either come up

with a program that will solve West Germany's mounting economic problems and restore the national morale or face the prospect of being adjudged impotent. That, it may be noted, is what has happened to de Gasperi's Christian Democrats in Italy. It is only within recent weeks that the present Italian government has produced a specific program for agricultural reform, when it realized that despite its American and church support it was rapidly losing popular confidence. Can the Christian Democrats, if they take over at Bonn, produce a constructive program which will satisfy the German masses? Probably not. For one thing, there are too many divergent and mutually hostile elements within the party itself. And for another, the grip of the military occupation is still too tight. We do not wish to seem unduly pessimistic, but if the Christian Democrats assume responsibility for the infant West German government we do not expect any luster to be added to the first word in their title.

China's Worst Famine Is Foreseen

OBSERVERS in Hong Kong warn that floods in the Yangtze river basin, drought in north China and devastation spread by the civil war are rushing China toward the most terrible famine in its history. If this turns out to be so, will America and the West regard it as an opportunity to show humanitarian concern? Or will the Western nations see a chance to let the Communists lose face—at the cost, it may be, of a few tens of millions of Chinese lives? . . . After telling the annual convention of the Catholic Total Abstinence Union what psychiatrists are doing to deal with the alcohol problem, Dr. Samuel B. Hadden, neuro-psychiatrist at the Philadelphia General hospital, said that no one will ever discover a "more effective means of reducing human misery" than voluntary total abstinence. . . . Last week we reported that Franco refused to let delegates from Spain attend the World Congress of Baptist Youth at Stockholm. We surmised that he "doesn't want Protestants in Spain to obtain any encouragement which might come from such contacts with Protestants in other countries." Now it is announced that no delegates from Russia or other iron-curtain countries arrived, although several were expected. The reason? Our guess is that it was the same as in the case of Franco. . . . Religious News Service reports that the ultra-orthodox Netueri Karta group of Jews in Israel has asked Msgr. Thomas J. McMahon, head of the newly created Pontifical Mission for Palestine, to arrange so they can either move into the Arab-held "old city" of Jerusalem or emigrate to the U.S.A. These "Watchmen of the City," as their name is translated, are the ones who have been making so much trouble for Israeli authorities over alleged laxness in enforcing Sabbath restrictions. . . . After two prominent French priests had been suspended for too great friendliness to communism, one of them was restored to his priestly functions. Abbé Jean Boulier, leader of the Progressive Christian movement in France, and Abbé Grangier, of Lyons, were the priests disciplined. When Abbé Boulier returned from a visit to Czechoslovakia, he had a private conference with the capitulary vicar of the Paris archdiocese, following which it was announced that he is now back in ecclesiastical good standing. At the same time Abbé Boulier said he was leaving Paris to "meditate in silence." . . . Sixty nations, meeting in Geneva, have drawn up a new set of rules for the treatment of wounded, prisoners and civilians in war. Having broken all the previous rules during the late war, the nations now think it's time to write some more. The U.S. refused to sign one convention which forbids execution of civilians in a country where the death sentence could not have been imposed under the laws in effect before the occupation. . . . The Atomic Energy Commission's semi-annual report says that the more powerful Bikini-type atom bombs are now in large-scale production and that fissionable uranium and plutonium are being turned out in greater amounts than ever. This, comments President Truman in sending the A.E.C. report to Congress, should give the nation "reason for reassurance and faith." Reassurance and faith in what?

Was Bishop Oxnam Right?

BISHOP G. BROMLEY OXNAM is being roughly handled by a portion of the press for some of the things he said in a radio interview over a Washington station on Sunday, August 7. Many of the papers which are most caustic with the Methodist bishop for, as they claim, throwing new fuel on the fire of religious controversy over federal aid to education, were conspicuously silent when Cardinal Spellman loosed the vials of his wrath against Congressman Barden and Mrs. Roosevelt. But some first-rank newspapers, such as the *St. Louis Post-Dispatch* and the *Milwaukee Journal,* which did not hesitate to rebuke the cardinal, now chastise the bishop. The cardinal, they say, has climbed down off his high horse and made his peace with Mrs. Roosevelt. Why doesn't Bishop Oxnam have enough sense to "let the old contention cease"?

Perhaps Bishop Oxnam was, to some degree, a victim of circumstances in the timing of his interview. Cardinal Spellman's "explanation," given to Mrs. Roosevelt after he had told her he would have no more to do with her, came with surprising suddenness. It appeared in the press on Saturday, August 6. If Bishop Oxnam's interview was recorded—and the fact that it was given to a local Washington station from Laconia, New Hampshire, makes that seem probable—the transcription was probably made before the cardinal's retreat was announced. Had the bishop possessed the cardinal's statement of August 6, it is possible that he might have adopted a somewhat less belligerent tone.

But that, after all, is a side issue. The fact which counts is that Bishop Oxnam made it clear he does not believe the Roman Catholic Church is seeking only "auxiliary services" for students in its parochial schools when it demands inclusion in federal aid to education measures. Bishop Oxnam's skepticism in this regard is shared by hosts of Protestants and by many other Americans without church affiliation—especially by Americans who are engaged in and concerned for the future of the American public school system. The vital question, therefore, is not,

Was Bishop Oxnam polite to an opponent caught in a peck of trouble and trying to squirm out of it as gracefully as possible? but, Was Bishop Oxnam right?

I

Cardinal Spellman, in his "explanation" to Mrs. Roosevelt (and the American public) of "the position that Catholics . . . are upholding" on federal aid, said:

> Under the Constitution we do not ask nor can we expect public funds to pay for the construction or repair of parochial school buildings or for the support of teachers, or for other maintenance costs. There are, however, other incidental expenses involved in education, expenses for such purposes as the transportation of children to and from school, the purchase of nonreligious textbooks and the provision of health aids. These are called "auxiliary services." . . . We . . . further believe that Congress should guarantee, as it did in the school lunch act, that all children of whatever race, creed or color, no matter what schools they attend, will share alike in the "auxiliary services" for which these federal funds are spent in the states. We do not think it should be left to each state to decide for itself whether or not to distribute federal funds in a discriminatory way.

Bishop Oxnam rejected this interpretation of Catholic aims. "It is not," he told his radio audience, "milk and medicine, books and buses! What he [Cardinal Spellman] wants is the support of parochial schools by taxes levied on all the people. In a word, he seeks public funds for sectarian purposes." Earlier he had described Catholic opposition to the Barden bill, and the personal attacks on Mr. Barden and Mrs. Roosevelt, as parts of "a coldly calculated plan designed to deny federal aid to public schools unless the hierarchy can get its hands into the public treasury and secure millions for the support of parochial education."

There is the real issue, nakedly presented in Bishop Oxnam's charges. If he was right, all the newspaper admonitions to silence that can be printed will never prevent the question from becoming a storm-center of American politics. Was he right? *Is* he right?

Before we answer that question it is necessary, as was pointed out in these columns last week, to utter a word of warning about "auxiliary services." Protestants favor such auxiliary services to all children as may be needed to protect their health. They believe, however, that such services should be distributed by the proper public authorities directly to the children, and not by church authorities disbursing public funds. Moreover, they are by no means convinced that all the services mentioned in Cardinal Spellman's list constitute legitimate auxiliary aids whose provision will not undermine the principle of separation of state and church. They recall that when the Supreme Court, by the narrow margin of one vote, upheld the legitimacy of using public buses to transport parochial school pupils, the powerful dissent by Justice Jackson argued that this was in reality a use of tax funds to shore up "the rock on which the whole structure" of the Catholic Church rests. There is much more question about the legitimacy of providing parochial schools with textbooks paid for from taxes. And Paul Blanshard points out that the American Federation of Labor has endorsed the repairing of parochial school buildings as a "health aid" which the Roman Church may include in its list of desired "auxiliary services"!

Laying such considerations aside for the moment, let us look at the essential issue between the bishop and the cardinal. Does Bishop Oxnam have grounds to believe that the purpose of the American Catholic hierarchy goes beyond obtaining federal funds for "auxiliary services"? Is the real purpose, the underlying purpose, the ultimate purpose to get tax support for parochial schools, and is today's emphasis on health aids simply a means to that eventual end? In other words, is the Catholic strategy which Cardinal Spellman now avows just another case of the camel's nose or the brush salesman's toe?

II

We think there are reasons so to believe. Here, for example, is a negative one—Catholic indignation at the Barden bill. Cardinal Spellman caused a national sensation by charging that Congressman Barden is a "bigot" and his bill an anti-Catholic measure because it would not provide "auxiliary services" for pupils in parochial schools. But it would not provide such services for pupils in *any* schools! It confined itself to one purpose only—providing federal aid for the direct operating expenses of schools. That was all it dealt with. Health services were covered in other bills. The cardinal now says it would be unconstitutional for parochial schools to ask federal aid for such direct operating expenses. Then why all the original uproar over the Barden bill? And why the continuing Catholic veto against its passage?

But there are positive reasons to believe that the aims of Catholic leaders go far beyond anything suggested in Cardinal Spellman's attempt at clarification. Such, for example, as this one. On July 31 the *Detroit News*, in a special dispatch from its Washington bureau by Martin S. Hayden, published a feature story on its front page which began: "An official Catholic spokesman in the religious battle over the $300 million bill to give federal aid to education has stated flatly that the church's ultimate objective is government financing of parochial schools." The official spokesman was identified as the Rev. William E. McManus, assistant director of the educational division of the National Catholic Welfare Conference. Congressmen are familiar with Father McManus; he is the man who always turns up on Capitol Hill to present the Catholic position when measures of interest to Catholic schools are under consideration.

The *Detroit News* went on to say that Father McManus had stated the Catholic aim in a speech before the Catholic Press Association, later put out as a pamphlet by the N.C.W.C. We have been trying to get a copy of that pamphlet, so far without success. We are therefore forced to rely on the direct quotations given by Mr. Hayden. Nobody has as yet accused the Detroit paper of misquotation.

Father McManus quotes a Catholic layman as having asked him, "Why is the Catholic Church campaigning so militantly to secure public funds for its parochial schools when the constitutions of the states and of the United States forbid the practice?" This, Father McManus acknowledges, "is a hard question." The answer, he says, is to be found in the famous encyclical of Pius XI "On the Christian Education of Youth." This basic directive for all Catholic educational effort concedes the right of the

state to conduct public schools in countries "where there are different religious beliefs," but only so long as the state renders "distributive justice" to the church's parochial schools.

What is "distributive justice"? It does not require, says Father McManus, "that public and parochial schools should receive exactly the same amount of funds" from tax sources. But "refusal to give any aid to private schools . . . is a clear violation of distributive justice and one which Catholics should endeavor to correct." The argument that Catholics have a right to ask for tax funds for parochial schools because they, as taxpayers, receive no direct public school benefits, Father McManus rejects. "Other taxpayers also receive no direct return from their school taxes." But "parochial schools are entitled to tax support to the extent that they serve the public interest." It is "a fair and equitable distribution of public funds" that Catholics are after. Presumably, if there are about a tenth as many pupils in Catholic parochial schools as in public schools, this would mean that one-tenth of all federal funds for educational aid would go to the Catholic schools. That would be "distributive justice."

Where is there anything about "auxiliary services" in this? Well, says Father McManus, it may be doubted whether the American people "will for some time allow their government to grant full support to parochial schools." But he is confident that "an ever increasing number of our fellow Americans will give a sympathetic hearing to our request for fringe benefits like bus rides and textbooks." And having thus revealed the strategy behind the "auxiliary services" drive, Father McManus winds up with this rhetorical outburst:

> Are we tending toward a government monopoly of education? Must all educational, health and charitable institutions submit to a process of secularization before they dare ask for a state subsidy? If under a democratic government parochial schools have no rights to public funds, what legal rights have they even to exist? If parochial schools do not serve the public good, do they deserve tax exemption?

III

Who's to be believed—Cardinal Spellman or Father McManus, the active directing head of the educational division of the Roman Catholic GHQ at Washington? Or is the cardinal in accord with the National Catholic Welfare Conference, but forced by the situation into which his arrogance betrayed him to follow for the present an expedient line which seeks to divert public attention from ultimate aims?

Bishop Oxnam evidently puts the second interpretation on the cardinal's words, and in the light of previous Catholic statements on the aims of that church he has every reason to do so. An adverse public reaction has, for the moment, compelled the cardinal to disavow any desire for what Father McManus candidly calls a "state subsidy" for the parochial schools of his church. But until that disavowal is endorsed by the entire American hierarchy and by a new papal encyclical, the American citizen who is determined to keep clerical hands off his public schools will regard Bishop Oxnam's strictures, however stern, as justified. There is an issue involved here which cannot be hushed up. And it should not be.

Messianic Expectation

Editor The Christian Century:

SIR: The local ambassador of Jehovah's Witnesses called on me the other day and left a little tract for my soul's salvation, a sort of timetable for the second coming of Christ, drenched with messianic expectation of a Great Day coming soon, dropped suddenly out of heaven.

I gave it a passing glance with the thought of what a strange survival of Biblical literalism it seemed, and then turned to the three-pound issue of the Sunday paper. I was shocked to find that a large part of that bundle of brand new up-to-the-minute reading matter was on the same subject as the premillenial tract. Only it was on a much lower level.

For many pages were filled with glowing pictures of the miraculous World of Tomorrow, just around the corner. Millions of us look goggle-eyed at the New World a-comin'. In a real sense, ours is the most messianic-minded generation that ever appeared. Only the expectation is not fixed on a City of God coming down out of heaven, but on a paradise of man, pulled up from the earth, out of mines, oil wells and steel mills.

Instead of any coming of Christ we are told to look expectantly for a new world of chromium and ceramics, of uranium and cyclotrons, of egg-shaped automobiles and layer-cake houses, of helium and helicopters.

For some obscure reason, I seem to be on the mailing list of two large corporations which keep my mind titillated with monthly revelations, straight out of the Arabian Nights, of miracles at our finger tips tomorrow. These bulletins from the future are so enthralling that the reader does not stop to think that the characteristic miracle of tomorrow may not be a washing machine that runs itself, but a world that explodes itself. We are being evangelized with a degenerate very-much-Shorter Catechism, which affirms that the chief end of man is his finger tips. We have no need for a day of the Lord. General Motors will take care of all that. Our generation exclaims, piously, "How beautiful upon the mountains are the feet of the production engineers."

What a trade—God for gadgets; the vision of a city of God for the coming of a salesman's paradise! J. B. Priestley was well within the true apostolic succession when he wrote something like this (I say *something*, for I never took any prizes in a memory contest): "We cannot get grace from gadgets. The dishes in the bakelite houses of the future may not break, but the heart can. A man may be as unhappy in the spun glass trousers of tomorrow as he is today in worsted ones. Even a man with six bathrooms may find life flat, stale and unprofitable."

It's a poor bargain, to trade the sense of expectation that runs all through the New Testament for the futuristic nightmare of mechanisms which has become the hope and faith of many children of this generation. For the core of New Testament expectation was not any detailed timetable of a second coming, but the faith that God is a continuing factor in his world. The Ancient of Days is a better hope than any overadvertised World of Tomorrow.

Yours,

Simeon Stylites.

Let the Judges Do the Hanging!

By Eugene A. Hessel

THE ANCIENT Hebrew practice required that a flogging be administered in the judge's presence. (See Deuteronomy 25:2.) The provision had a humane quality about it. It would take a very vindictive judge to find pleasure watching some wretch receive forty lashes. I believe this ancient practice would improve the conduct of present war crimes trials. Let the judges witness the hangings!

Each Sunday workers from the Ellinwood Presbyterian Church in Manila, of which I am the pastor, hold religious services at Muntinlupa, the Philippine national penitentiary. Several hundred Japanese are now there awaiting trial. Others have already been condemned to die. A former Japanese officer, himself sentenced to twenty years' imprisonment (he has recently been converted to Christianity) told my friend Dr. Nelson, former Seventh-Day Adventist missionary in Japan, that in his estimate half of the Japanese are guilty. That means that half may be innocent. Yet according to the kind of justice characteristic of war crimes trials (war crimes trials the world over seem to run true to pattern) *all* will probably be sentenced and most will die.

When Justice Is Mocked

Because some of my Christian friends who attend our services regularly are among the condemned I have made a point of looking into the conduct of the trials. Even a layman is struck with several characteristics of these trials which make it difficult to arrive at justice:

1. The crimes were committed three to five years ago. How is it possible for either the prosecution or defense witnesses accurately to recall details? Can you remember exactly where you were on September 3, 1943? Or exactly what you were doing? Yet possibly innocent defendants are asked to account for their exact whereabouts and activities on a date five years ago which, if they are really innocent of the crime, probably means nothing at all to them.

2. The crimes were committed during the heat of war when armies were first of all concerned with self-preservation. Therefore it is difficult to distinguish between wilful torture or murder, and acts which may be regarded as defensive in character. In modern warfare, an invading army has to contend not only with the opposing army but also with the guerrilla activities of the enemy and the semi-military opposition of those who rather loosely may be called "noncombatants." The so-called Infanta case, concerning which I shall speak in detail later, illustrates the point. The Furuse naval unit was stationed in Infanta, Quezon province, from March to September 1945, and was defending itself against American forces which landed at Infanta on May 7 and May 15. During the fighting, the Furuse unit was subjected to guerrilla actions in its rear. So the commanding admiral issued an order to execute all civilians who did not evacuate out of the rear to designated places. Morally speaking, should the men who carried out these punitive expeditions be regarded as criminals to be punished by a war crimes tribunal? Is it not rather the whole war system which needs to be indicted?

Fixing Responsibility

3. Many misdeeds were apparently done under order of the commanding officer of an area. Who, then, is to be prosecuted—the general or the first lieutenant? In either case an injustice may be done. If the subordinate is convicted, may he not logically, accepting the military system for what it is, blame his superior? On the other hand, can the commanding officer necessarily be held to account for everything done by his subordinates? Should he be put to death because some of his subordinates did not live up to his regulations?

4. The jury is made up of a panel of military men untrained in evaluating evidence and conditioned to the idea of punishing the enemy. Thus, in the Philippines, the trials now conducted by the Philippine army and presumably following the American pattern are tried before a commission of five army officers, only one of whom has legal experience. The president of one trial commission was a lieutenant colonel, other members included a second lieutenant colonel, a major and a captain, with the lawmember a humble first lieutenant. It is strongly believed by those of us who have followed the trials that the commission's primary interest is in convictions.

Prosecution Often Vindictive

5. Evidence is accumulating that the prosecution tends to be vindictive, and is not beneath using irregular or even third degree methods. A few weeks ago a Filipino now serving a term of 15 years for collaboration with the Japanese made a four-page sworn statement in the presence of the superintendent of the national penitentiary in which he states that most of the testimony which he gave in a trial which resulted in conviction and the death penalty for thirteen Japanese was a lie! In the course of this document, the former witness states that Philippine army officers "threatened to put all the charges against the thirteen Japanese . . . on me." Furthermore, he charges that the prosecuting attorneys of the National War Crimes Office promised to help him gain his release and to support his family in Cebu "provided I testify against all the thirteen Japanese above-mentioned in the case. . . . I was further instructed by them to memorize the faces of the six Japanese war suspects whom I was not able to identify from the thirteen pictures shown to me by them. . . . They taught me what to say in court . . ." Incidentally, these same attorneys are still sending Japanese to the gallows.

6. Witnesses for the prosecution are often vindictive and motivated by reasons other than truth-telling. Enough has been said above to prove this.

7. Evidence is not equally available to the defense and the prosecution. In regular court martial trials all records

in the hands of the investigating authority are available to the defense as well as to the prosecution, whereas in the war crimes trials (at least as they are being conducted in the Philippines) all records are not available to the defense nor are the defense attorneys permitted to talk to the witnesses for the prosecution.

8. The defense is limited in the number of witnesses it can obtain. The prosecution can easily summon witnesses, but the defense finds itself unable to obtain the witnesses it needs. In one case, the Philippine army defense attorney asked for thirty witnesses, but the court did not arrange for a single one of them to be summoned! Again, the nature of the alleged crimes is such that few witnesses are available for the defense. For instance, in many cases the only witnesses who would know of the defendants' whereabouts at a certain time are Japanese officers who have already been repatriated to Japan. The court does not care to expend the money to bring them here.

9. Public sentiment is against the accused, since they are identified with "the enemy."

The Case of Dr. Ichinose

In illustration of the above points take the case of Haruo Ichinose, M.D., who until recently served as leader and interpreter of the group attending our religious services, but is now under the death sentence. To know Dr. Ichinose is to believe in his Christian character. The secretary (Filipino) of the Y.M.C.A. said to me just the other day: "I am trying to get Colonel Blank to visit Dr. Ichinose. If he meets the man, I am sure he will work for his release."

Dr. Ichinose is perhaps 35 years of age. He bespeaks in expression and every action the life of a Christian. His fellow prisoners, both Japanese and Filipino, pay the highest tribute to his character and influence. A Filipino prisoner who is one of the most highly educated of those in the penitentiary wrote to me the day after Ichinose's conviction: "If you know Dr. Ichinose as I do you will readily see that it is not possible for him to commit such an injustice."

Dr. Ichinose's parents were Buddhist. However, during adolescence he began to feel the need for "a strong character." He attended a small Methodist church and was baptized at 15. During his high school and university days he was an active member of the Y.M.C.A. ("Y" officials from Japan have repeatedly contacted the "Y" here on his behalf. The secretary of the "Y," mentioned above, was in Japan a few months ago, where he had an opportunity to meet Dr. Ichinose's wife and mother and he has come back to fight determinedly for Dr. Ichinose's freedom.) Dr. Ichinose married a lovely girl who is a third generation Christian. Much against his wishes Dr. Ichinose found himself inducted into the Japanese navy where he served as a doctor. His naval unit came to the Philippines toward the end of the war, just two months before his supposed crime was committed.

The charges against Dr. Ichinose are that on May 21, 1945, he was responsible for the killing of certain Chinese and Filipino civilians. The prosecution based its case first of all upon the testimony of two Chinese who told how a party of 50 armed Japanese came to their house on the day of the crime and committed atrocities. They claimed to recognize two, Lieutenant Kagami and Lieutenant Ichinose, as members of this marauding party. Later these same Chinese claimed to have been hiding behind a coconut tree from which position they asserted they saw Kagami and Ichinose ordering the soldiers to kill and hacking the Chinese with sabers.

The prosecution also made much use of the testimony of a Filipino by the name of Filemon Orosco and a Filipina named Ester Medina. On May 21, they claimed, more than 20 armed Japanese came to their house. Among these Orosco could recognize six officers, Miss Medina four. Orosco testified that he did not see anything of what Ichinose did at the scene, but that the doctor was in command of the soldiers. Miss Medina said that Ichinose rounded up her companions for torture.

A Defense Thwarted

Dr. Ichinose has consistently claimed that he had no connection with the alleged incidents, since he was at Gatusan, about seven miles from the places where the alleged incidents occurred. Furthermore, as a doctor, he insists that his duties during the war were purely of a medical nature. Since there were no Filipino civilians living at or near Gatusan in May 1945, all witnesses who knew Ichinose's whereabouts are Japanese who have been repatriated to Japan. The court absolutely refused the request of the Philippine army defense attorneys to bring any of these witnesses to the trial. However, the defense submitted five affidavits executed by co-officers of the medical corps which all state that Ichinose was a medical officer on duty with patients on the day the crimes were supposed to have taken place. These affidavits were ignored by the court.

After reviewing the evidence of the case and talking to Dr. Ichinose personally it seems to me that there are several reasonable explanations of the testimony of the witnesses—explanations which throw a strong suspicion upon their testimony. There is a strong presumption in my own mind that the witnesses mistook Ichinose for another Japanese who really went to the scene. Kagami presumably was there, but Dr. Ichinose could very well have been mistaken for another person. Dr. Nelson, who has been working jointly with me in trying to save the life of Dr. Ichinose, states from his twenty years' experience in Japan that "my long years of familiarity with the Japanese and observations of foreigners' contacts with the Japanese convinces me that it is not safe to trust implicitly the testimony of a foreigner who claims to be able to identify a Japanese." Then, too, there is a possibility that the witnesses possessed the typically vindictive attitude toward the enemy held by those who have suffered, and therefore were not too careful in their identifications.

Doubtful Testimony Accepted

In identifying Dr. Ichinose, Filemon Orosco said that Ichinose was wearing a brown uniform of the Japanese army at the time of the killing while Ester Medina said that Ichinose was wearing a green naval uniform. This may indicate that even if both of them really saw and knew Ichinose during the war, they did not see Ichinose at the same time and at the same place. As a matter of

fact, Dr. Ichinose claims that he never wore a brown army uniform.

The unanimous feeling of those who know Dr. Ichinose intimately is that he is guiltless. The Philippine army defense attorneys to a man assert his complete innocence. His fellow Japanese prisoners, many of whom admit their own offenses although excusing themselves on the grounds of military necessity, say he is innocent. The superintendent of the penitentiary, a veteran prison official, believes he is innocent. As I have pointed out earlier, his fellow prisoners have been deeply touched by his Christian character during the nearly four years he has been in the stockade, then in the penitentiary, and finally in the death cell. The Japanese naval commander, now repatriated and not a Christian himself, has written a touching letter telling how deeply he was impressed with the effect of Dr. Ichinose's life and words upon fellow prisoners in the stockade.

Several of us are doing everything in our power to save Dr. Ichinose's life. We have written twice to the President. We have had personal interviews with the secretary of the department of justice, the chief of the legal division, the commander-in-chief of the Philippine army and many others. All have been courteous, but none has really warmed to the facts we have presented. The chief of the legal division, however, pointed out that clemency has been recommended in several other cases, believing there was doubt of guilt. Two of the prisoners in those cases have already been hanged.

I wish the judges could be compelled to witness the hangings! I have had to see two. I gave the Japanese their last spiritual consolation. I was alone with one of them when, knowing there was nothing I could do to save his life and therefore at a time when he would presumably tell the truth, he said, "How can one believe in God when such injustices are done?" With those words ringing in my ears I stood at the place of execution as the trap was sprung. My body was wracked by such excruciating emotions as I had never known before. I thought for a moment I was a weakling, but later the army officers, veterans of the recent war, and I began comparing notes. The testimony of most of them was: "I didn't want to come today, but I am under orders." You *might* give the sentence, *but you would think twice if you had to do the hanging!*

In the final analysis, you and I are the judges. We are the ones who by our failure to speak out make possible the continuation of such trials. If you had to do the hanging, would you want innocent blood on your hands? When will we be civilized enough and Christian enough to have done with these barbaric methods? When will we learn that war itself is man's greatest crime?

'Go to the Working Man'

By Clair M. Cook

NEARLY a hundred Catholic labor schools, conducted by "labor priests" with specialized training, are in operation throughout the nation. Some are sponsored by Catholic colleges, some by diocesan authorities, a few by the Association of Catholic Trade Unionists. Many Catholic Institutes of Industrial and Labor Relations, drawing top-flight labor leaders to their platforms, have been held in the past few years by the National Catholic Welfare Conference. The Institute of Catholic Social Studies at the Catholic University, Washington, D. C., gives intensive summer sessions for priests picked to work with labor; the diocese of Hartford alone has sent eight of its clergy for this training, and operates fourteen labor schools within its area. A widely read *Harper's* article, condensed in *Reader's Digest,* told the story of "Workers, Priests, and Communists," giving the Catholic labor program a large degree of credit for the sensational about-face of Mike Quill in the formerly leftist Transport Workers' Union.

This manifold interest in the working man and his problems receives its authoritative sanction in the two great papal encyclicals, Leo XIII's *De Rerum Novarum* of 1891 and Pius XI's commemoration of its fortieth anniversary, *Quadragesimo Anno.* The growth of official Catholic labor activity can largely be dated from the latter, upon which at least two comprehensive commentaries have been written. But probably nowhere has the purpose of the Catholic Church in this field been stated more explicitly than in a 1937 encyclical whose directive includes these words: "Let our parish priests, therefore, while providing of course for the normal needs of the faithful, dedicate the better part of their endeavors and their zeal to winning back the laboring masses to Christ and to his church."

Although Washington Gladden, "the father of the social gospel," wrote a book as early as 1876 on *Working People and Their Employers,* and a few other leaders, such as the Episcopal Church's Bishop Henry Codman Potter, were actively interested in labor's problems long before Leo's encyclical, organized Protestant concern with the workingman has made relatively small progress in the forty years since Frank Mason North gave the new Federal Council its famous "Social Creed of the Churches." That document pledges "sympathy and help" to "the toilers of America" in their efforts to "lift the crushing burdens of the poor" and "uphold the dignity of labor." Some of our efforts to fulfill that ideal have been notably worth while, such as the Interchurch Commission investigation of the steel strike in 1919 under Bishop Francis J. McConnell. But the churches in general have not yet fully waked up to the multiplied significance and challenge of today's labor movement.

For organized labor is no longer the 2 per cent minority of the population it was as late as 1933. Today

labor's organized membership is 10 per cent of the nation, a full one-fourth of its 60 million workers. It is the dynamic new force stirring at the very roots of our society, whose leadership is molding the shape of many things to come. If it is to have a Christian dynamic in any pervasive sense, if it is to maintain that idealism of brotherhood in which it draws nearest to the idealism of the churches, we must arouse ourselves to more vital concern.

Why, then, has Protestantism shown so little organized effectiveness in this area, in spite of the vital interest of individual churchmen such as Charles Stelzle, James Myers, Alva Taylor and a few others? Why have we only a handful of leaders, as compared to the Catholic Church, who are devoting "the better part of their endeavors and their zeal" to working closely with the labor movement?

Clergy Alien to Workers

One answer lies in the plain fact that churchmen are for the most part aliens to the worker. A majority of ministers have come from middle-class and professional homes where workers' problems are seldom known at first hand. The academic life of college and seminary rarely gives us primary first-hand contacts with either common labor or a skilled craft. If earnings are needed for education, the easy academic way is to "supply" a church. We got over on our side of the street very early, and when an overalled worker comes along the other side with lunch-box under his arm, the best we can do is give a friendly but detached wave of the hand as he passes. "Not until ministers get close enough to the workman to gain his point of view can they hope to influence him to any extent." So said an early Federal Council commission. It is as true today as it was in 1910.

Charles Stelzle, the founder of New York's Labor Temple (Presbyterian), spent eight years as a machinist before training for the ministry. "I found," he wrote, "that my experience in the shop was more valuable than any training the school had given me, even though the school was the best of its kind." A minister whom I know spent three years as a restaurant chef; he calls them the most valuable years of his life in preparation for his parish work. I might add the testimony of my own six years in the shop. The intellectual and social Grand Canyon between minister and people is bridged by such an experience. I know, not only intellectually but emotionally, how it feels to be a worker; *I was there.*

Out of personal conviction as well as the logic of our needs in today's Protestantism, then, I want to present a plan for action, a proposal to the theological seminaries of our various denominations. It is a proposal involving two considerations.

A Present Lack

In the first place, we need trained church specialists in the problems of labor, but we do not have them. We have produced many churchmen who are competent educators. We have specialists in rural sociology, the rural parish, "larger parish," and in agriculture. We have trained men in the specialized work of religious education in the large church, and in management of organizational details and church business. But where are our specialists who know the problems of, and can help minister adequately to, the nation's industrial workers? The few we have had, such as James Myers, have been largely self-taught and more or less accidents in their leadership as churchmen in this field. There is an occasional course in the social ethics department of a seminary—when there is such a department—which gives a little attention to labor history and the problems of unionism. But nowhere is there a truly adequate program for specialized training.

In the second place, we need not only to stimulate a few specialists for the church in labor problems, men who would be qualified for such a denominational post as that of industrial relations secretary, but we need also to give a *direct contact with the worker* and his point of view to *every* prospective minister. This could be accomplished through what might be called a "clinical labor" program in the seminary. As a practical matter, it might perhaps most easily be initiated by two or more seminaries in cooperation, as was done in the case of hospital and psychiatric clinical training programs.

Clinical Experience

The possible variations are numerous, the adaptations conforming to local situations. But in the case of most schools, they might well include:

1. A basic course in the history, operation and aims of American trade unionism, with other courses added as needed.

2. Supplementary field trips, by arrangement, to observe actual union meetings; a tour of varied types of industrial plants; observation of contract negotiation sessions, grievance procedures in operation (as in shop committee-management hearings or arbitration cases) and if possible an annual convention of an international union or state body (A.F.L. or C.I.O.).

3. A period of actual work as a bona fide employee of an organized industry, including union membership and active union participation so far as possible.

Of the three, the last is probably at once the most important and the most novel feature of such a setup. Sociological field trips often include industrial visits, and there are some existing courses in seminaries, such as those suggested earlier. But the "clinical" work program, to get that *understanding* of worker life and problems so valuable to those who have experienced it, has not been attempted.

Becoming a Worker

To be most effective, the work arrangement would require the presence of the student in industry not as a student but *as a worker,* on exactly the same footing as other workers. Anyone seriously considering specialization in the labor field should be expected to put in a full year in such an actual operation, which would give time enough really to get the "feel" of industrial life and to participate in a full round of union activity. In this way there would be gained more practical knowledge of workers and trade unions than could possibly be done by any amount of academic work.

A vitally concerned college graduate with a workman's task, showing active union interest, might very well find it possible within the year to become an influential member of union or shop committees, or even of the executive

board. He would inevitably feel a permanent affinity for and genuine kinship with the worker such as only experience can bring. Such a full year, particularly if guided by the program's director in evening seminars and discussion groups, would incalculably lift the possibilities for labor service by our ministry. Such a year, as a breakaway from the academic tower, would enrich the human ministry of any man.

Summer Programs

Not everyone would agree, however, that there is a sufficient value in it to justify a year's time out from pursuit of a theological degree. Probably more would be attracted to a seminary-related summer work program, more intensively guided and modeled on the pattern of Detroit, Stockton and other student-in-industry summer projects. Since the trend in seminaries is to encourage field practice work under supervision in the later years of theological study while discouraging it for the first year, probably the logical time for it would be at the close of the junior year. It would give added meaning to the academic labor course, which would probably not be available until after the first year, with its core curriculum requirements.

Getting away from books and working with hands and body, having contacts with workers *as another worker* and not as student or pastor, hearing the common rough talk of the shop, seeing and feeling the minds and personalities of workers in their "natural habitat," holding to a disciplined schedule under a foreman's supervision—these will bring a permanent residue of rapport with the workers of the parish and the world, with the "era of the common man." There will be less of that unease and strangeness sensed by the academic man when he meets Joe Doakes in the street or in his home.

To the churches, it will give a leadership more in harmony with the people, an understanding approach to community problems involving labor questions. If an occasional man should find here his calling and even leave the leadership of the church for full-time union responsibilities, who is to say that his Christian contribution may not be fully as great as it might have been in a parish? And to the Protestant churches there would come a new opportunity and usefulness in the labor movement. Such a plan would do more than all the resolutions passed to effectuate the Social Creed of the Churches in its "pledge of sympathy and help" to "uphold the dignity of labor."

BOOKS

The Future—and How to Reach It

THE PROSPECT BEFORE US: SOME THOUGHTS ON THE FUTURE. *Foreword by Lord Elton. Macmillan, $3.00.*

SECULAR prophets usually waver between telling what they think *will* happen and telling what they think may and *ought* to happen and how we can bring it about. The latter is their more valuable contribution. The predictions even of experts are notoriously unreliable, but their advice about molding the future may be worth listening to if they are real experts and if their judgment is not warped by their special interests.

The nine contributors to this symposium clearly rate as experts. The special coloration of their judgment derives from the fact that they are incorrigibly British, and that they want government patronage and subsidy for almost everything. This is least true of Canon Raven and C. H. Waddington, who write, respectively, on the future of religion and of science. The others exhibit various, but on the whole high, degrees of insularity. The book was obviously written for British consumption. It was issued by a London publisher (Sampson Low, Marston & Co.) and imported by Macmillan. But Americans and others can learn a great deal from it, even if they do not accept the implicit formula that "as goes England, so goes the world."

Canon Raven lays the groundwork for his forward look into the future of religion by a masterly survey of the past. There have been countless interpretative summaries of the course of religion from the Middle Ages to the present, but I do not know a better one than this. For one thing, Raven is neither impressed nor deceived by the current glamorizing of medievalism. He can recognize the many shortcomings of the churches since the Reformation (giving special attention to the British scene), without being tempted to go back to what was worse. Similarly, he can note the weaknesses of 19th century liberalism and still see that the way to correct them is not by a return to obscurantism disguised under a new vocabulary. "The recent assumption that the issues with which liberalism has always been concerned can now be ignored or treated as if they were settled, is the merest wishful thinking. . . . If organized Christianity identifies itself with unreason it will commit suicide." There is a courageous forward look in the warning not to "let reverence for the Scriptures degenerate into a belief in their verbal inerrancy nor the concept of the church be distorted by the myths of Petrine claims or Apostolic succession."

There must be restatements of Christian theology, says Raven. Valuable assets for the student are seen in the work of such men as Berdyaev, Maritain, Aulén and Barth; but these have given fresh expositions of traditional positions, and a modern restatement is still to come. Canon Raven does not point very definitely to the line which this should follow except to say that it should recognize the central importance of the "fellowship of the Holy Spirit." Others have stressed fellowship, but Canon Raven makes it specific and calls for a new study of "the doctrine of the Holy Spirit on which the fact of community depends." He does not feel that this conflicts with the wish that Christians might "postpone their obsession with matters ecclesiastical and metaphysical," for the two recommendations appear in successive sentences in the same paragraph.

The future of science is seen by Prof. Waddington as involving immensely important discoveries in controlling atomic power and the alteration of genes. At present we can produce the power and alter the genes, but cannot control either process. Within a few decades, or even sooner, we may be able to do this. But with what results? Science might do many things that would be more harmful than helpful. Do we really *want* to send a rocket to the moon, or predetermine sex? The decision as to what new scientific developments should be undertaken must be made with a view to the interests of society as a whole. The "tactics" of scientific advance is a technical matter, but its "strategy" is a larger question of social policy. Can "freedom of research" be regarded as an axiomatic principle? The author's implied answer is No. But all public affairs, including social policies bearing upon the direction of scientific research, should be conducted in the spirit and by the methods of science.

Philip Toynbee's learned and pungent essay on the future of literature is the liveliest reading in the book. It gently spoofs the "societies for the preservation" of things which cannot survive without coddling, but notes that the major human interests—religion, science, art, etc.—perpetuate themselves because they are in-

tegral with the living organism of the world. So is literature. Its forms may change radically in the future. It began as an oral art, with bards and story-tellers, and it may become that again (in 200 years) with radio, records and television. Writing is incidental, though it helps in correction (by the author in the process of composition), and in preservation and distribution. Science, religion and philosophy, says Toynbee, are the first causes of change in literature. Modern literature "dates from the assimilation of the Reformation and Renaissance, which was not completed until the end of the 17th century." Modern creative prose has been chiefly fiction. But the novelist has forgotten that the novel took the place of the epic poem. He must cast his thought in larger molds, assimilate the new materials and devise "new instruments," which, it is hinted, will be found in "that wide intermediate territory which lies between verse and prose."

The chapter on drama can be passed with one pregnant quotation: "Where's the fun of dressing up and forgetting the kitchen stove to go and see a play about kitchen stoves?" Mr. James Agate devotes his study entirely to the condition and prospects of the theater in England. Similarly, Mr. Wolfenden discusses education solely with reference to England and with special consideration of the Education Act of 1944. But a few general principles emerge, especially the very sound one (which America has not discovered) that, while free education should be provided for all children, the kind and amount should be determined by the individual's abilities and aptitudes.

Writing about music, Eric Blom says the situation in England is bad, not from lack of good composers but because of generally poor performance, because broadcasting and records have taken the field to the exclusion of "living music," and because public interest in good music is low. He wants government subsidy for orchestras, and seems more interested in the administrative than in the creative side. Michael Ayrton is concerned only about British art, though noting its connection with the artistic tradition of western continental Europe. It seems to be in a bad way—"week-end and part-time painters are the active majority" of British artists—but he is happy to say that American art is worse, being *ex hypothesi* "juvenile." He favors state patronage for artists, if guarded against state control.

Medicine is a big subject, treated by Lord Horder. He makes it even larger than one might expect, for the real issue is health, which includes both body and mind. So the doctor must know human nature, and "it is science, not philosophy, which has opened the door to an understanding of man's nature." (True or false?) Since health requires an ample supply of the right food, shelter, clothing, satisfactory work, leisure and the capacity to use it advantageously, "the future will probably see the doctor much more closely linked up with the state in its effort to make these basic elements possible for the citizen." It is evident that "socialized medicine" is only a small beginning.

Commander Stephen King-Hall, whose *K-H Newsletter* I used to read during the war, writes on the future of politics. He is one of the ablest of the contributors, and he contributes the worst chapter. This is because, though superbly equipped with a knowledge of the world, he writes here as an insular Briton acting as attorney for the defense of the British socialist program and with no apparent awareness of the economic crisis it is in, or of the fact that it is dependent upon financial support from outside. He can speak blandly of the contrast between the present British socialist program and the American system of free enterprise as being only a contrast "between efficiency and inefficiency." The British economy, one would gather, is going gloriously and should be able to offer help to inefficient and suffering America—except that K-H is not interested in helping anybody outside of western Europe.

King-Hall thinks that very few people are interested in what he calls "abstract theories of democracy," or even in "freedom of press, speech and association." Satisfaction of physical needs is the thing. So, naturally, he has no fear of statism if it can be made economically efficient. His insularity is qualified to this extent, that he favors a United States of (Western) Europe. Such a union would be strong enough to defend itself, support itself, and let the rest of the world alone. "It is now time," he says, "to follow the advice of that notable European, M. Voltaire, and cultivate our own garden." Now *that* is an idea worth thinking about. If it is good on one side of the Atlantic, it ought to be good on the other. Someone should send reprints of this chapter to Washington—and quick.

W. E. Garrison.

Books in Brief

The Christian Reformed Church. A Study in Orthodoxy. *By John Kromminga. Baker Book House, Grand Rapids, Mich., $3.50.* The Christian Reformed Church, now a vigorous religious body with 76,000 communicants, resulted from a secession from the Dutch Reformed Church in the Netherlands in 1834, the migration of a large number of the seceders with their families to form a colony near Grand Rapids in 1848, and the formal organization of an independent church in 1857. As the sub-title of Dr. Kromminga's carefully studied and well documented history indicates, the maintenance of strict orthodoxy has been a primary objective. This means thoroughgoing Calvinistic orthodoxy. The aim has been to maintain not only Calvin's theology but also his pattern of worship, church organization and discipline, on the ground that in all these matters Calvin's position represented the pure teaching of Scripture. In recent years the church has been marked by its vigorous evangelism.

The Serial Universe. *By J. W. Dunne. New edition. Macmillan, $3.00.* The files of The Christian Century do not support my impression that I reviewed this book when it was first issued in 1934. I know I read most of it then. But looking through this new edition I can locate the very place where I broke down, in Chapter XIV, where the use of vector analysis in the argument got too deep for my mathematics. Many other readers must have been more persistent, for the book has passed through many editions. Even without rereading the first 13 chapters, I can give assurance that Mr. Dunne is a bold and original thinker, not afraid to be different or to say things that seem queer (as he does, though not so queer as in his *An Experiment with Time*, which is at once scientific and eerie), and that he has made contributions to the theories of time, space and consciousness which eminent scientists regard with great respect even if they do not wholly endorse them. The style is tantalizingly clear. It is only the novelty of the ideas and the mathematical proofs that make it hard to grasp.

Slavonic Encyclopedia. *Edited by Joseph S. Roucek. Philosophical Library, $18.50.* Short of a six-column review by a panel of experts, there is not much to be said about this massive volume (of 1,445 double-column pages) except, Here it is. The term "Slavonic" is intended to be as inclusive as possible. The editor disclaims any propaganda interest in any pan-Slavic political movement. His concern is simply to represent the objective facts of history and culture about all the peoples that are predominantly Slavic. This includes Russians, Czechoslovaks, Poles, Yugoslavs, Bulgarians, Ukrainians, Slovenes, Slovaks, Croats and some other subdivisions. So far as the book has been examined, it appears that the editor and his more than 100 collaborators have done their work in a scholarly spirit and with as little bias as is humanly possible—as little, it may be said, as is exhibited in any other encyclopedia which touches upon controversial points. This is a valuable reference book on a part of Europe from which there is not an entirely free flow of current news, and concerning the cultural history of which the standard encyclopedias are not quite adequate. On some points it might have been brought down a little nearer to date, even allowing for the magnitude of the publishing job. It has Rodzinski still with the New York Philharmonic.

Environmental Foundations of European History. *By Derwent Whittlesey. Appleton-Century-Crofts, $2.25.* Historical geography may be considered as showing how the processes of history have affected geography, especially as exhibited in changing political boundaries. But, conversely, it may show how geographical facts, such as climate, terrain, character of

soil, mineral resources, natural travel routes and barriers to travel, affect the course of political and social history. The latter is the field of this work. The material was prepared for history classes at Harvard, and in preliminary form has been many times used by such classes. While it does not imply an economic interpretation of history, in any narrow sense, it gives an orderly presentation of a great body of data concerning the physical environment and the economic and industrial life that grew out of it, all of which is essential to an understanding of European history. Social and cultural history is not altogether of the earth earthy—but neither does it float in the stratosphere.

THE PURIM ANTHOLOGY. *By Philip Goodman. Jewish Publication Society of America, $4.00.* Purim is the Jewish feast the origin of which is explained by the book of Esther, which was obviously written for that purpose. Whether that book is good history or a tale invented later to explain a feast that had already arisen on other grounds, is a question upon which both Jewish and Christian scholars have done much research. At any rate, there is the feast, one of the most highly prized in the Jewish calendar. Rabbi Goodman has assembled a great variety of materials pertaining to it, from an introductory chapter by the eminent historian Solomon Grayzel, who discusses these critical questions with entire frankness, to a mass of popular legends, stories, jokes, programs for parties, recipes for appropriate refreshments, synagogue services, and music both liturgical and popular. Really a wonderful job. I doubt whether any other day of popular religious celebration, except Christmas, has ever been the subject of such extensive and varied treatment.

W.E.G.

CORRESPONDENCE

Help for Christian Schools in Palestine

SIR: Few Americans are aware of the extent to which the Christian work in the Holy Land has been disrupted by recent events. Following the liberation of the Holy Land from Moslem rule, which the British accomplished in 1917, the Holy Land became a place of refuge for White Russians from the Communists, Armenians from the Turks, Ethiopians from the Italians, Greeks from the nazis, as well as the vast number of Jewish sufferers under Hitler.

Now the creation of the state of Israel has overwhelmingly reduced the number of Christians in the Holy Land. Reporting in the *Living Church*, Bishop Stewart wrote from Jerusalem, "All the secondary schools formerly run by the missionary societies have been closed, and it remains to be seen how far they will ever be able to open again under the regulations of the Israel government."

Among the greatest sufferers have been the Hebrew-Christians. These people had been persecuted in Hitler's Germany because of racial discrimination and they were boycotted in Jerusalem because of religious discrimination. The British removed these doubly threatened people, just before the partition of Palestine, in a relief program known as "Operation Mercy."

The 750,000 refugees from the Holy Land who are the victims of the military success of the Zionists have had their homes and their bank accounts seized. Consequently, the relief program for their mere existence is so vast as to require the United Nations to perform it. But the refugees naturally feel that such relief is only a form of political patronage. They are thankful for the crumbs, yet cannot be expected to regard these crumbs as justice from the rich man's table.

A foundation has been incorporated to educate the American public as to the deplorable condition of the Christian minority of the Holy Land, and our responsibility for this condition, as well as to secure aid for the freedom and well-being of voluntary Christian education in the Holy Land.

The issue can be stated simply. The Zionists raise $250 million annually in our country for their cause. We seek 250 Christians who will give $100 to secure the future of Christian education in the Holy Land. This appeal is Christian and not denominational. The Christian schools, weak and small as they are, nevertheless are the one moral force for racial understanding and United Nations' idealism in the Holy Land. Send your $100 to Grace Cleveland Memorial Foundation, F. F. Bowman, Jr., treasurer. Will you be one of the hardy band of 250 Christians to sustain an educational crusade for the Holy Land?

FRANCIS J. BLOODGOOD.

1102 Lincoln St.,
Madison, Wis.

That Burned Library

SIR: Possibly all the books listed in the article by Elmo Donald Wolfe, "If Your Library Burned" (Aug. 3), are of more than average value. The author's statement, "Here then is our list of 99 useful books for the minister," is not to be controverted. On the other hand, the list is an evidence of the futility of regimentation in the buying of books. In connection with all such authoritarian edicts it is well to remember:

1. A man's book purchases should grow out of his own intellectual life. The book that is most useful to John Doe might be a poor buy for Richard Roe.

2. The most learned book is not necessarily the most helpful under all conceivable circumstances. Sometimes a man's library is an erudite strut. It consists of works of impeccable scholarship which become "shelf-worn" for lack of use.

3. Now and then books outside the range of his professional activities are of more genuine value to a preacher than those in theology, homiletics and allied fields.

4. In book-buying, as elsewhere, it is well to practice the Emersonian doctrine of self-reliance. We should buy the books that we feel that we cannot do without. Our own desires rather than somebody's recommendations should be our ultimate standard.

LEWIS H. CHRISMAN.

West Virginia Wesleyan,
Buckhannon, W. Va.

SIR: May I lift up my voice in protest and complaint against the conception of the minister's library presented in your Aug. 3 article entitled "If Your Library Burned."

This whole conception is wrong. It is based on the idea that what a minister needs and wants is contemporary books to do his thinking for him. Why not the great source books to feed his mind and therewith fit him to do his own thinking? In the list submitted there is hardly such a source book or standard work to be found. Even the volumes representative of literature, history and biography, excellent as they are, are mostly products of our own day.

Where is Plato in this collection? What library is worth anything which does not contain the great Jowett translation of the Greek master? Where in this collection are John Locke and Kant and Voltaire and especially Emerson? I look in vain among the histories for Thucydides, Tacitus, Gibbon and Macaulay. Poetry is recognized by two or three excellent suggestions, but where are Cowper and Gray, Wordsworth and Shelley, Tennyson and Browning, Walt Whitman, Whittier and Emily Dickinson? Present-day theologies are important, but which of them all can take the place of Augustine, Aquinas, Erasmus, Schleiermacher and Channing? And imagine—a library without Shakespeare or Milton or Homer or Dante or Goethe or Thomas Hardy!

No, Mr. Wolfe may keep his library if mine is burned. I will scrape together a few shekels and buy as many volumes as I can in the Everyman's Library, and rest content.

JOHN HAYNES HOLMES.

Community Church,
New York, N. Y.

SIR: Ten categories of reading. Ninety-nine volumes of lasting worth. Quotations to excerpt. Poetry to quote. Sermons to

emulate. Illustrations to copy. But only one book that pertains to the church school or to Christian education. (Fallaw: *The Modern Parent and the Teaching Church.*) The conceit of these eminent divines to think that the Kingdom of God advances only "through the foolishness of preaching." N. EUGENE KIRCHNER.

Plymouth Congregational Church,
Scottsbluff, Neb.

SIR: In such a short article there can be no completeness. There can be, however, a grouping that represents the broad needs of ministers. Since I am not a minister, but a teacher for 42 years, may I take the liberty of suggesting that groups of materials basic to the minister's world of today are not even mentioned. I refer to works in the field of economics, sociology and education. A. R. MEAD.

University of Florida,
Gainesville, Fla.

SIR: I have a feeling that the average clergyman depends more than he realizes on *The Book of Common Prayer.* Let's put it in our "workshops," even if it means enlarging our library investment by 50 cents!

Christ Church, RAY HOLDER.
Raleigh, N. C.

Supporting Dr. Bernstein

SIR: I want to commend and thank you for including Rabbi Bernstein's essay in your fine series on "How My Mind Has Changed in the Last Decade." However, I do not understand why you applied to that article the incorrect and misleading title "Strength, Not Idealism." Rabbi Bernstein's thesis is not that we need no ideals, but that our ideals need strength for their implementation, "that strength establishes and maintains the framework in which love is possible." He states: "Christian principles, ethical idealism, human internationalism *resting on weakness* are destined to futility. . . . God's Kingdom will be achieved not through a general *soft* humanitarianism, pacifism, social idealism, but by organizing men's basic interests into the pattern of a just and workable society." (Italics mine.) Surely, idealism is not confined to the passive attitude, "Resist not evil." It may be embraced in the active command, "Justice, justice shalt thou pursue."

If any criticism is to be made at all of Rabbi Bernstein's position it is that he waited till Hitler's invasion of Poland to realize the criminal futility of weakness. I was present at Williamstown on Sept. 1, 1939, and heard him and others deliver their pacifist addresses, prepared "weeks before *der Tag.*" But why did not Mussolini's invasion of Ethiopia "blast the ground from under them" in 1934, when they had already had the lesson of Japan's impunity in her attack on China? I recall that when, after the fascist rape of Abyssinia, I appealed to my colleagues, from the floor of the Central Conference of American Rabbis, to preach the gospel of "Thou shalt not stand idly by the blood of thy neighbor," I was attacked as a warmonger by the *Nation* and the *Jewish Frontier.* Who knows? Perhaps millions of innocent people might have been spared their martyrdom in the last decade if the conscience of America had been aroused five years earlier. JOSEPH L. BARON.

Congregation Emanu-El
B'ne Jeshurun,
Milwaukee, Wis.

Anti-Bernstein

SIR: I wish to protest against Rabbi Bernstein's assumption (July 20) that opposition to the Jewish occupation of Palestine comes from anti-Semitic prejudice. I cannot speak for our government—the ways of governments are past human understanding—but my individual lack of sympathy for Zionism comes from the conviction that if the local inhabitants, the Arabs, oppose immigration, then other people have no right to impose it on them. On the other hand, I believe that my own country should have accepted, and still should accept, as many refugees, Jewish or otherwise, as care to come.

KENNETH E. G. AKERS.
London, England.

Simeon Framed

SIR: I have written a big red "Amen" across Simeon Stylites' letter, "The Man from Porlock" (Aug. 10), and this afternoon it will be framed and put up in a conspicuous place in the church office. These letters are wonderful.

ROYALD V. CALDWELL.
First United Church,
Chicago.

Judge Tyrrell Comments

SIR: Perhaps the Roman Catholic prelate who bitterly and rhetorically denounced Congressman Barden and Mrs. Roosevelt was not angry. He may have been greatly encouraged by the spread of Romanism in America, and felt that the time had come when caution and restraint were no longer necessary, and when Rome might speak out boldly and in her true character. That the hierarchy is as totalitarian as Russia, but in a different way, is obvious. It is equally obvious that it has cherished a bitter animosity to the public school system since its first Te Deum was chanted on this side of the ocean. FRANK G. TYRRELL.

Los Angeles, Calif.

Concerning Portugal

SIR: You are to be commended for publishing that informative and timely article, "Report on Portugal" by Garland Evans Hopkins (July 13). This corporative state, a fascist type of dictatorship, advocated as an improvement on democracy by Vatican sources, has been in operation for more than twenty years since it came in through the overthrow of the Portuguese republic by force. It has been in operation long enough to merit careful study and an unbiased report by some competent political economist.

Corporative Portugal's values should be assessed, noting the following: Is it a country where the rich are becoming richer and the poor poorer? What is the condition of labor? Who owns the land? Is education free to all, and how effective is it? Are U.M.T. and a large military establishment needed to maintain the regime? Are the secret police progressively taking over more and more of the actual governing? Is the individual business man at a disadvantage in competition with the company, and the small company in competing with the big company?

Dr. Hopkins made a small slip in speaking of "traditions of the Jesuit inquisitors." Portuguese historians say that the "holy office" was the function of the Dominicans. Even prominent Jesuits, such as Padres Malagrida and Antonio Viera, were condemned by it.

The writer noted the disunited condition of the few Protestants in the home country. Their fewness and disunity are to be deplored, but it should be remembered that Portugal ranks third in the extent of its holdings among the colonial powers and that there are many Protestants among the colonial peoples. The census of 1940 states that in one colony, Angola, there were more than 250,000 Protestant adherents. It is probable that at the present time there are at least 100,000 baptized persons there. It should interest our churches to see that under the U.N. these Christians have not only religious liberty, but that rarity in clerical-dominated countries — religious equality. MERLIN W. ENNIS.

Lexington, Mass.

Nothing to Learn from Europe

SIR: For some years I have been an interested reader of The Christian Century. I admire your stand on many public problems. But I note in the issue of July 20 the following in your editorial on public housing: "Congressional approval of the public housing and slum clearance bill marks an important advance in the social history of the United States. It has come a generation after a similar development in many of the countries of Europe."

If my interpretation is correct, the implication of these two sentences is that Europe has been a generation in advance of us in this matter of public housing. I trust you are too alert to fall into the fallacy which has been quite current these past few years that Europe can teach us something economically, politically or socially. In my opinion the only lessons the European countries can teach us in these fields are by "horrible example." Most of these so-called social benefits have led to a paternalistic totalitarian type of government.

B. H. GADDIS.

Free Methodist Pub. House,
Winona Lake, Ind.

NEWS of the CHRISTIAN WORLD

Gara Conviction Seen as 'Threat'

400 Citizens Join in Declaring It to be Contrary to American Tradition of Religious Freedom

NEW YORK, Aug. 11.—A statement declaring that this country's traditional religious freedom is threatened by the conviction of Larry Gara, Bluffton College teacher serving 18 months in prison on charges of counseling a young man against registering for the draft, has been signed by 400 clergymen and other citizens in 36 states and presented to President Truman. The statement reads, in part: "The prosecutor alleged that Gara's criminal activities consisted of advising the young man to be true to his own conscience, telling him about other conscientious objectors, about prison life and about strengthening his prayer life to enable him to face imprisonment creatively. By convicting Larry Gara and sending him to prison on such grounds, the government has thrown into doubt our whole heritage of religious freedom."

Oxnam Charges Catholics Kill Aid to Education

The final moderate statement put out by Cardinal Spellman on his controversy with Mrs. Eleanor Roosevelt over federal aid to education has not ended the incident. Reverberations, it seems, will continue indefinitely. On Tuesday Methodist Bishop G. Bromley Oxnam of the New York area accused the Roman Catholic hierarchy of killing federal aid to education at the present session of Congress, declaring that it is carrying out a "coldly calculated plan to deny federal aid to public schools unless it can get its hands into the public treasury and obtain millions for the support of parochial education." The criticism of Mrs. Roosevelt voiced by the cardinal, he said, is part of the hierarchy's plan to "launch a full-scale attack upon the principle of separation of church and state." Bishop Oxnam declared that the Roman Catholic Church seems ready "to summon the world to holy war to salvage its power, its property and its prestige" in Europe, where it is "fighting for its life." "The kingdom of God," he added, "cannot be established by the methods of war, nor can we destroy the Communist challenge to liberty by war."

Lutherans Combine Services To Displaced Persons

The Lutheran World Federation is planning to combine its spiritual ministry to displaced persons with its resettlement work in a new Department of Service to Refugees, with Stewart W. Herman as general director and Paul Lindberg, professor at Augustana Theological Seminary, Rock Island, Ill., heading up the program in Germany. Dr. Lindberg has been in Germany since June, when he succeeded Howard Hong as director of the L.W.F.'s spiritual ministry to D.P.'s in Germany. During his two-year assignment overseas, Dr. Hong built up an extensive program of service to D.P.'s and refugees in the three western zones of Germany. His staff, headed by American college students as volunteers, included scores of displaced persons. Dr. Hong, who will return to his post as professor of philosophy at St. Olaf College, Northfield, Minn., arrived from overseas with his family last week.

Sponsor Display of D. P. Art Work

In cooperation with other welfare agencies working with displaced persons, the National Lutheran Council made arrangements with a number of Fifth Avenue's leading stores for window displays during June of arts and crafts made by displaced persons while in European detention camps. Prominent in the displays were jewelry, jewel cases, carved wooden candelabra sets, inlaid veneer trays and dishes, carved chessmen and leatherwork.

Establish Second School of Social Work in India

Elmina R. Lucke returned recently from a two-year stay in India, where she served as consultant and acting director of the new school of social work, second in the country, which has been set up at Delhi under the auspices of the Y.W.C.A. and other groups. Interviewed at national headquarters of the "Y," which sent her to India to help set up the school, Miss Lucke declared that a primary need of the new Dominion of India in combating the extreme poverty, disease and crime which exist there, is for trained welfare workers. The new institution, which has an all-Indian staff, opened last month as an official postgraduate school of the University of Delhi. The only other such school in Asia is the Tata Institute in Bombay.

And So Forth

Registration at the 29th annual conference for ministers and other Christian workers sponsored by Union Theological Seminary the last three weeks in June was 364. Registrants came from 33 states, Hawaii, the District of Columbia and Canada; they represented 16 denominations. Over half were from the south. Visiting speakers included James S. Stewart of the faculty of New College, University of Edinburgh; William R. Forrester of St. Mary's College, University of St. Andrews, also in Scotland; and Theodore P. Ferris, rector of Trinity Church, Boston.

The New York area of the Methodist Church reports an increase of 10,923 in church school membership for the conference year just closed. Net gain in average Sunday school attendance was 1,523.

The two baseball heroes of Harlem, Jackie Robinson and Roy Campanella, Dodger stars, are assisting the Harlem "Y" in reaching teen-age boys by speaking in school assemblies and other youth gatherings in support of the agency's program.

A Negro fraternity, Omega Psi Phi, announced Tuesday that it would start an interracial chapter this fall at Rutgers University, New Brunswick, N. J., as part of the plan to fight racial discrimination within Negro college organizations.

J. HENRY CARPENTER.

New Zealanders Get Conscription

National Referendum Results in 4 to 1 Vote for Proposal—Government's Propaganda Criticized

TIMARU, NEW ZEALAND, Aug. 4.—Yesterday in a national referendum New Zealanders declared that they are in favor of compulsory military training for 18-year-olds. A preliminary count of the votes issued last night showed 535,401 for the proposal and 152,810 against. In view of the intense government propaganda for the proposal, the result is not surprising. Indeed, what is somewhat surprising, and more than a little encouraging to lovers of democracy, is that so many citizens had the courage and independence to vote No. During the sharp campaign prior to the poll, it was freely asserted by proponents of the measure that any who dared oppose it were either deluded pacifists or fellow travelers, and therefore traitors to their country.

Fraser Calls Result 'Victory For Democracy'

Both Prime Minister Fraser and S. Holland, leader of the opposition, addressed the country by radio after the results became known. Mr. Fraser hailed the outcome as a "fine victory for democracy and the defense of democratic freedom." His opponent ended with words that sounded strangely sinister: "Now that the scheme has been approved, the greatest care must be taken not to allow people to escape their just obligations. By all means let us have the appeal system for conscientious objectors, but it will have to be much more stringently administered than was the case during the war." As the appeal courts at that time were notorious for the severity of their cross-examinations, his statement is felt to bode ill for c.o.'s.

Criticize Government's Propaganda Efforts

There is widespread condemnation of the methods used by the government to secure a favorable decision in the referendum, even by those in favor of compulsory military training. An outspoken editorial in the *Presbyterian Outlook* expresses what many New Zealanders feel: "The present referendum is the first of its kind we have seen. All who value democracy will strive to make it the last. . . . It is uncomfortably similar in a number of respects to ones of which we said 'it couldn't happen here' when they occurred overseas. . . . We must consider what steps back from our totalitarian-tending road the conduct of this referendum has indicated for us." In an earlier editorial, the editor of the *Outlook* had made it clear that he has grave doubts as to the wisdom of trying to stop communism by armed might.

Presbyterians Only Church To Oppose Conscription

In previous correspondence, this correspondent reported that the churches had

been strangely silent on the issue. However, after that time the Presbyterian Church's Public Questions Committee issued a statement to the press calling upon the government to do everything in its power to uphold the right of opponents of the scheme to enjoy freedom of speech. Before the vote was taken strong opposition was registered by many of the trade unions which maintained their historic opposition to peacetime conscription. Pacifists, of course, opposed it, and the Communist party denounced it. Many individuals opposed it for different reasons, such as that the international situation is not as dangerous as the prime minister declares it to be, that preparation for war cannot be preparation for peace, and that army life has a bad influence on youth.

How the Scheme Will Work

The plan for compulsory training as now set up calls for annual 14-week training periods for all 18-year-old boys, after which they will be posted in territorial units for seven years and take part in annual two-week camps and muster parades. Prime Minister Fraser has denied that there will be any general direction of manpower, but the withdrawal of youths from industry is bound to cause difficulties. The minister of finance estimates that the scheme will cost about £17 million a year, which works out to about £8 for each person in the commonwealth.

Make Progress in Ecumenicalism

New Zealand's National Council of Churches, which claims to be the oldest ecumenical council in the British Commonwealth, held its eighth annual meeting July 13-14. Member churches now remit so much business to the council that it has difficulty disposing of all that requires to be dealt with at this meeting. The annual report revealed that the council has sent £3,000 worth of child-feeding supplies, 150 tons of clothing and 90 cases of stationery to Germany through the World Council of Churches. Last year's special appeal for Christian leaders of Europe produced £6,000. Just now the council's youth committee is appealing for money to provide food for Christian youth camps in Europe. During the year the council was able to secure from the government permits for church buildings in new housing areas, and it provided a chaplain to serve Protestant and Orthodox church members among the displaced persons recently arrived in New Zealand. A. K. Warren, dean of Christchurch and delegate to the Delaware conference of 1943, has been elected chairman of the council, with L. J. Boulton Smith, Baptist leader who recently returned from a tour of the U.S., as vice-chairman.

Stress Importance of Faith and Order

The fundamental subject of faith and order was not neglected at this annual meeting. The council declared that it is well aware that it has not reached its goal, the establishment of cooperative relations among its members. It continued: "Fellowship within the council can never be based on sentiment, and the fact that there are great theological cleavages dividing us is not overlooked. It is for this reason that the major activities arranged in connection with the forthcoming visit of the Bishop of Chichester are theological conferences where these matters will be re-examined with both frankness and love."

MALCOLM W. WILSON.

Danish Lutherans Table Merger Action

At its annual convention in Greenville, Mich., in June the Danish Evangelical Lutheran Church took no definite action on the possibility of merging or affiliating with other Lutheran bodies.

Sponsor Writing of Bible In Longhand

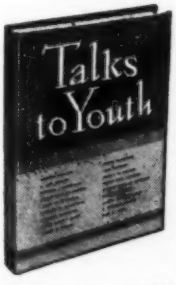
The Chicago Bible house and the Chicago Bible society are sponsoring a "Bible writing" project at the Chicago railroad fair. Visitors are invited to write a Bible verse in a 100-pound book provided at the exhibit. When all 31,102 verses have been completed, the Bible will be exhibited throughout the U.S.

Minneapolis Churchmen Attend Workshop on World Order

The Minneapolis church federation recently sponsored a workshop on world order for representatives of its member groups. A team of six religious leaders conducted the sessions. One of them, Richard M. Fagley, co-secretary of the Federal Council of Churches' department of international justice and good will, told participants that the duty of the churches with respect to the North Atlantic pact is to see that it is "placed in its proper setting and does not dominate this nation's foreign policy."

Just Published . . .

Talks To Youth



Gordon C. Speer, Editor

■ EIGHTEEN OF AMERICA'S PROMINENT ministers, educators and youth leaders prepared these messages. Pointed, practical, inspiring, they offer young people mature thinking on important aspects of life.

Each address discusses some subject of vital interest to youth—the goals of life, attitudes, ideals, choices, vocational opportunities, etc. Each is keen in thought, rich in colorful illustrations drawn from everyday life.

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YOUTH—IT IS YOUR DAY	**Preston Bradley**
WHAT'S THE USE!	**G. Ray Jordan**
UNLOCKING THE DOORS OF OPPORTUNITY	**Edward J. Flanagan**
VOCATIONAL OPPORTUNITIES FOR YOUTH	**Robert Spencer Linton**
THE CONQUEST OF CHANCE	**Ralph W. Sockman**
CHOICES ARE MINE	**Edward W. Blakeman**
A SOURCE FOR OUR IDEALS	**Emanuel Gamoran**
THANK GOD FOR AMERICA!	**Edgar DeWitt Jones**
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Lines Drawn for Britain's Election

Preparing for 1950, Tories Take Stand for Welfare Services—Churches Seek Ministerial Recruits

LONDON, Aug. 4.—The first shots in Great Britain's general election of 1950 are now being fired. A whole broadside has been delivered by the Conservative party in its pre-election manifesto, "The Right Road for Britain." This document reveals the Conservatives' friendly attitude to the "welfare state" and all the social services associated with that idea. In fact, it is a document of conservative socialism, and no doubt will be used in the election to catch the votes of those who want to "vote Conservative this time" but fear the breakdown of the social services if Labor is not returned again. But is the new conservatism so different from socialism? Will it rally the opponents of socialism into an impassioned army strong enough to turn out the socialists from the seats of power? So far there is no sign of such an uprising. But then Mr. Churchill is sun-bathing in Italy, and a lot depends on him.

To Study Non-Theological Bars to Unity

Among the ecumenical conferences that met in England in July, the Faith and Order commission of the World Council of Churches gave attention to points of difference between the churches, and set up a plan for study during the next three years of political and historical influences which keep Protestant and Eastern Orthodox churches apart. Prof. C. H. Dodd of Cambridge sent a characteristically forthright letter to the commission challenging its members to put aside "that special kind of corporate pride which makes each denomination insist on its own uncompromising uniqueness." Dr. Dodd (a Congregationalist) claimed that most of the divisions among the various churches in England are partly rooted in "social and political traditions." He did not see any real division on doctrinal grounds between the Anglican and Free churches. Observers agree that the commission should enter fruitful ground in examining the non-theological reasons for disunity.

Seek New Candidates For the Ministry

The Methodist conference has accepted 116 young men as candidates for the ministry. They have previously served as "local preachers," and they will only fill the gaps caused by death, resignation and retirement. All the churches are concerned about the flow of ministers during the next few years. The Church of England, seriously understaffed, is taking steps to see that the vocation of the ministry is presented to high school boys at the age when they are deciding upon their careers. The Bishop of Sheffield is appealing for 12 young men "who will go where they are sent, accept cheerfully what they are paid, and not think about marriage or other work until five years are up." The Bishop of Chester points out that in 1940 he had 92 assistant clergy, whereas today he has only 41.

Assess Results of Anglican Mission to London

The recent Anglican mission to London was planned as a witness to the power of the Christian gospel, and also to serve as an awakener to the Anglican church itself. An exhaustive questionnaire is now being filled in by the local clergy about the effects of the mission. Some of the needs reported include a central information bureau where lay people can receive quick answers to their religious questions, training courses of instruction in evangelism for the laity and the setting up of news teams and discussion groups in the parishes. There is a demand for more libraries of Christian literature. While the mission has not stirred the life of London to any marked extent, it has undoubtedly irrigated the life of the parishes—which was probably its chief aim.

Uneasiness over War Crimes Trials Is Revealed

The troubled public conscience aroused by the continuation of the war trials has had an outlet in practical action in the case of von Manstein, the German general who is to answer 17 charges and be prosecuted by two members of the English bar. In order to insure that he is properly defended, a public appeal for $8,000 has been launched to provide counsel and expenses. It is a gesture of reconciliation as well as of justice, although it is being interpreted differently in southeastern Europe. Mr. Churchill has sent $100 to the fund. Many here hope that if the von Manstein trial must proceed it will be the last of these arraignments which visit condemnation upon the innocent as well as the guilty.

And So Forth

The Society for Old Testament Study met recently at Bangor in north Wales. Sixty Old Testament scholars were present, including Professors G. B. Wright and W. F. Albright of the U.S. and Prof. von Rad of Göttingen.

The Archbishop of York leaves for the United States and Canada Aug. 24. His schedule includes visits to Halifax, Quebec, Vancouver, Salt Lake City, San Francisco, Los Angeles and San Diego.

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Plan United Drive In Latin America

Evangelicals from 15 Countries Meet in First Joint Strategy Conference—Make Plea for Liberties

BUENOS AIRES, Aug. 1.—In the "Letter to the Evangelical People" issued by the first Latin American Evangelical Conference, which met here July 18-30, are these significant words: "The time is over when the fact of our differences could be used as an excuse for introducing a spirit of discord among followers of the one Lord and Savior." They serve to convey the temper of this conference, sponsored by seven national councils of Protestant churches and the Committee on Cooperation in Latin America. The sessions, held at the Evangelical Theological Seminary, were presided over by Methodist Bishop S. U. Barbieri.

The policy for a united Protestant advance throughout Latin America was studied by the 60 delegates, plus observers and consultants, from 20 denominations and 15 Latin American countries. Also in attendance at the conference were visitors from Spain, France, the U.S. and Great Britain. Marc Boegner, one of the presidents of the World Council of Churches, and John A. Mackay, president of the International Missionary Council, were present as fraternal delegates and guest speakers.

Recognize Spirit of Unity

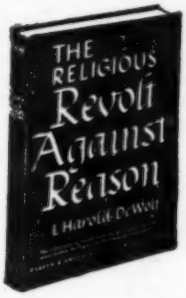
The conference recognized with gratitude the growing spirit of cooperation and spiritual unity among the Evangelical churches in Latin America. As it said in a formal statement, later incorporated into the "Letter": "Where the spirit of the Lord is moving, with the wealth and variety of his gifts and vocations, differences will always exist. These variations will only show the richness and abundance of God's grace and, at the same time, the impossibility for a single individual or group to understand and comprehend all of the Lord's truth. But Jesus Christ is the truth, and in him we receive from God the gift of a spiritual unity that no differences can break."

No organic, ecclesiastical or administrative unity is being sought, the "Letter" continues, nor is such unity indispensable. Denominations and local churches are, in the opinion of this conference, as important as the ecumenical and universal church because "there can be no ecumenical reality unless it is founded upon a strong individual and local reality. . . . What we want, and must do, is to manifest that intimate spiritual unity which we enjoy in Christ."

Message to Outside World

The conference also issued a "Declaration to Our Countries" as its message to the world outside. After reaffirming the Evangelical faith as based upon the Bible, the declaration stressed the fact that the Protestant movement has already taken deep roots in the soil of Latin America and become indigenous, as the heir of the great Evangelical tradition that flourished with the Spanish mystics and reformers of the

A Stirring Refutation of Irrationality in Kierkegaard and the Neo-Orthodox



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16th century before being stifled by the ruling church.

The delegates made a strong plea for effective liberty of conscience, thought and religion. They adopted as a slogan for the conference: "A Free Church in a Free State." In formal resolutions they condemned all social, economic and political systems which involve the coercion or exploitation of men, "especially when . . . those systems invoke the name of God and the doctrine of Jesus Christ." They endorsed the U.N.'s Declaration of Human Rights. Then, stating that freedom is "not a grace granted by any human authority but a God-given value inherent in human personality," they pledged themselves to a courageous fight for religious liberty in every Latin American country.

At the same time, the conference went on record as convinced that the gospel is the only hope for society as well as for the individual. All problems, it held in its "Declaration," are the "consequence of human rebellion against the principles established by the Almighty." Therefore, in seeking the good of society, "to the conception of the good, the dynamic of a regenerated spirit must be added. True life can only be known and experienced with a heart that has been cleansed by the power of the gospel."

Censors Watch Proceedings

Argentine censorship kept a watchful eye on the conference's proceedings and public meetings. In accordance with police regulations, notices of all meetings, whether public or private, had to be supplied in advance, and speakers had to be officially checked, before permission was given to hold the assembly. A plain-clothes man attended all the sessions, busily taking notes of everything that went on. Often, lost in the fog of a theological discussion quite over his head, he could be seen asking whispered questions of delegates.

All Evangelical broadcasting in Argentina was recently suspended by the government, but outdoor meetings can still be conducted. The country's Evangelicals, however, fear that in view of the radio curtailment they are in for other restrictions. A recent bill which would have limited police protection of religious services only to those held within churches almost got through Congress, but was defeated by a very narrow margin.

However, except for supervision by the secret policemen, who even went along to tea parties and on sight-seeing trips, there was no official government interference with the conference. Its proceedings went along peacefully and amiably. Although there was some lively discussion once in a while, it was always in good spirit. Questions such as the message, mission and policy of Evangelical Christianity in Latin America came to the fore. A strategy of positive witness, active evangelism and intensified religious education was adopted.

McIntire on Hand Again

There was an attempt on the part of a certain Rev. Carl McIntire, chairman of a group called the International Council of Christian Churches, to get inside the conference sessions for some theological troublemaking. Having no right to a seat in the conference, he mobilized some followers from the U.S. and a few Latin Americans and tried to obtain for all the status of delegates.

When the conference refused him and his group admission, McIntire tried to secure a church for meetings of his own. Failing in this, he finally rented a public hall. There, before a handful of listeners, he launched a furious attack on the conference, on the World Council of Churches and on the International Missionary Council. He also attempted to attack the conference's speakers in the public meetings, and was able to secure space for his tirades in the English-language press. But all his efforts to split the conference from outside on doctrinal matters failed completely.

G. Baez-Camargo.

Study Church in Area of Politics

Missouri Synod Laymen Debate Issue at Valparaiso—Jacobs Reiterates His Stand on Church School Aid

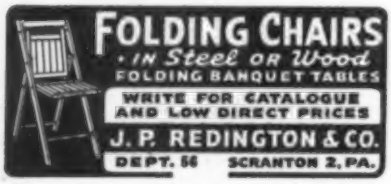
Indianapolis, Aug. 8.—The obligation of the church to government is to foster in individual citizens those moral standards which make for good government, it was agreed at the institute of politics held at Valparaiso University July 28-29. Lutheran leaders in civic life across the nation who attended represented a cross section of three American political parties. Louis Lochner, Pulitzer prize winning foreign correspondent, commented: "After my experiences in nazi Germany I am chary of government control of the church. When the church allows the government to hold the purse strings, there is danger of government interference." Mayor Frank P. Zeidler of Milwaukee declared that the church should provide an ethical and moral background in the community, but should refrain from "dabbling in practical politics." Prof. Jaroslav Pelikan of the Valparaiso faculty urged that Christians base their political concepts on Christian conviction instead of "taking their color" from other groups to which they belong, such as labor unions and business or farm groups. Among other speakers at the institute were Pres. L. J. Sieck and Prof. Richard Caemmerer of Concordia Theological Seminary, St. Louis; Milton Carpenter, St. Louis city comptroller; Alderman John B. Mellott of Ann Arbor, Mich.; and Warren Smith, Wisconsin state treasurer.

Discuss Public Relations

Earlier in July the Lutheran Church—Missouri Synod had sponsored an institute of public relations at Valparaiso, with 100 in attendance and with such speakers as John C. Evans and Anthony Czarnecki, religion editors respectively of the *Chicago Tribune* and the *Chicago Daily News*, and Oswald Hoffman, director of public relations for the denomination. Discussions covered the press, movies, direct mail and outdoor advertising and other phases of public relations. It was generally agreed that practically all the recent techniques of public relations can be applied effectively to adult mission work in the parish.

Catholic Congressman Against Aid to Church Schools

Some months ago this correspondent reported that the new Indianapolis congressman, Andrew Jacobs, had declared that, though a Catholic whose children had attended parochial schools, he was completely opposed to federal support of such schools. Jacobs, a member of the House committee on education and labor, recently gave further emphasis to this position in an address before the Indianapolis council of the Knights of Columbus. Columnist Drew Pearson promptly reported that Jacobs had stated that practically all of the non-clerical Catholics at the meeting agreed with him. Quite as



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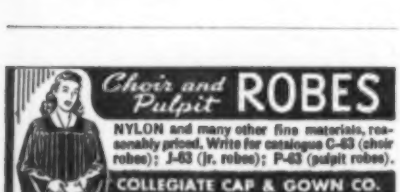
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promptly, the local council came back with a denial, pointing to its official action opposing the Barden bill. To this Jacobs responded with vigor, reaffirming his stand in a formal statement and pointing out that the resolution on the Barden bill had been adopted at a "routine, small meeting." He added: "It was and is my personal belief that a vast majority of those present agreed with me, and I have so stated on many occasions."

Declares Other Catholics Agree with Him

Further excerpts from the Hoosier congressman's statement: "I do know from personal contact that the Catholic clergy is not in unanimous disagreement with me. As to what per cent of Catholic people agree with me, I am not aware. But I believe the vast majority do. . . . As a public official, I took an oath to support the Constitution. My church taught me to keep inviolate that oath. The Constitution forbids me to aid or impair any religious institution, and I believe a vast majority of the members of my faith expect me to observe that command. . . . As Catholics, we do not have a right to a separate public-supported school system, nor does any other group of people have such right. As long as we have the same right to send our children to public school as anyone else we are not discriminated against."

Jacobs' Independence Shows in Many Ways

Congressman Jacobs' independence of action has been expressed in many ways. A successful lawyer with a very large labor union practice, he refused to let labor as a group or any individuals contribute to his campaign fund, stating simply that he wanted to be obligated to no one. He had a recent run-in with Columnist Westbrook Pegler in which he came out second best only in the latter's column. Feeling that he should not depend upon the press for contacts with his constituency, he has instituted a series of weekly broadcasts on the issues of the day.

Gary Women Fight For Vice Clean-up

For many months there has been a revolt in Gary, Ind., over lack of law enforcement with respect to gambling and prostitution. Thirty women's organizations have merged in a women's citizens committee, and late in July 100 of their members began picketing 20 establishments said to be brothels or gambling houses. The mayor came out with a statement of approval, then urged that the women give attention to a country club outside his jurisdiction, but of which it is said he is a member. Meantime, many housewives received threats of reprisal if they continued the picketing. Appeals were made for the governor to intervene. An Indianapolis newspaper opposed such intervention, holding that the problem can be solved only by Gary and pointing out that the present city administration came into office by a small majority in an election in which most of the eligible voters stayed away from the polls.

And So Forth

A survey shows that Protestant church membership in Indianapolis increased by

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10,915 between 1945 and 1948, with a gain of 16,205 in Sunday school enrollment.

At least one broadcasting station should be operated by every Roman Catholic diocese in the United States, W. A. Coleman, chairman of radio and television at Fordham University, declared in South Bend at the recent third annual convention of the Catholic Broadcasters' Association.

GEORGE WALKER BUCKNER, JR.

Relief Heifers Assigned To Venezuela, Germany

The fifth airborne shipment of heifers to Venezuela for the benefit of the displaced persons being resettled in the agricultural areas of that country left July 20 from Eau Claire, Wis. Funds for the shipment, made through the Heifer Project Committee of New Windsor, Md., in which a number of religious groups now cooperate, came from Church of the Brethren groups in southwest Kansas. (The idea for the project originated with that denomination.) After consultation with military and local German government units, the committee has set a goal of 1,200 heifers and several bulls for shipment to western Germany this fall. It is soliciting contributions of high grade Jerseys, Guernseys and Holsteins, or funds with which such animals can be purchased.

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Praises Training In Public School

Methodist Bishop Denounces 'Godless' Charge—Lay Chapel Cornerstone on New Boston U. Campus

BOSTON, Aug. 9.—Bishop John Wesley Lord of the Boston area of the Methodist Church praised public school education as "a great bulwark of civilization and democracy" in an address at the 109th meeting of the New England Southern Methodist conference, held recently at New Bedford. Bishop Lord denounced the "fallacy" that public school education is godless, pointing out that many consecrated teachers are building character into our future citizenry. He cited three elements in the public schools which are religious: morale, cooperative spirit and creative faith. "In situations where education has been taken over by the church there is no guarantee—and indeed there may be serious doubts—that a more successful job of character training has been accomplished," he said.

Memorialize the Ties Between Oxford, Boston Universities

The cornerstone of the chapel on Boston University's new Charles River campus was laid as a principal event of alumni day. Two foundation stones were used, from St. John's and Jesus colleges, Oxford. The inscription reads: "Boston University's pedigree is traced directly to Oxford University, England." The chapel will be the central building on the new campus. Work has been progressing on the new building for the school of theology, which, it is expected, will be ready for occupancy in the fall. The old buildings on Mount Vernon street have been sold to a school of pharmacy.

Prayerbook Displays Feature Anniversary Observance

Episcopal churches of Massachusetts celebrated the 400th anniversary of the Book of Common Prayer with special services on Whitsunday. Two special displays were exhibited to commemorate the event. The Benton collection of prayerbooks, said to be the largest in the world, was highlighted at the Boston public library, which owns the collection. The diocesan library displayed old prayerbooks, including one in the Mohawk language published in 1787 and an Iroquois edition of 1853. At the Cathedral Church of St. Paul, Boston, Dean Edwin J. Van Etten conducted communion in the form used in the first English edition of the 1549 prayerbook.

Boston Area Giving Care to Alcoholics

Service to alcoholics in this area increased tremendously last year, it was announced at the annual meeting of the Boston committee for education on alcoholism, the first such agency to be set up in any American municipality (1945). Fifty other cities have since adopted a similar pattern. More than 75 per cent more interviews with alcoholics were conducted last year than during the previous year. Five times as many college students are reported to be using the information center at 419 Boylston St. as in 1948. Growing public interest in the committee's work is reflected in the number of social agencies now using its facilities. The alcoholic clinic at Peter Bent Brigham hospital and three others in the commonwealth will now receive a small appropriation from the state government, $29,000 having been granted for this purpose.

Episcopal Parishes 'Adopt' German Counterparts

Mary Heilner, director of religious education at the Episcopal Church of the Atonement, Westfield, has been visiting the parishes in Germany which were "adopted" by the diocese of western Massachusetts 18 months ago. She addressed a meeting in the Berlin church adopted by her own Westfield parish, then proceeded to visit as many as possible of the 50 pastors whose churches had a part in the plan. Every parish and mission in the diocese mailed a package to some German church, accompanied by a letter which expressed Christian concern and prayer and invited German prayers for the American churches.

Northfield Conference Features Family Participation

A smaller attendance than last year was reported at the Northfield conference of religious education, held at East Northfield under the co-sponsorship of the Massachusetts and Connecticut councils of churches. A new feature this year was a family unit headed by Arthur Tedcastle. Many parents attended *en famille*, with special programming arranged for children. A curriculum innovation was a course in the rhythmic choir, taught by Mrs. Charles Broadbent, Easton, Conn., who also presented her pupils in dance interludes at the Sunday vesper musical and closing communion service.

And So Forth

A $30,000 fund is being raised for the proposed Protestant-Greek Orthodox chapel at Boston city hospital, under the sponsorship of the committee on institutional ministry of the Massachusetts council of churches. A room seating about 100 is planned, to be kept open 24 hours a day. Hospital trustees have allotted suitable space in the building, corresponding to that given to the Roman Catholic chapel instituted some time ago.

Margaret Clapp, assistant professor of history at Brooklyn College, has been elected president of Wellesley College, succeeding Mrs. Mildred McAfee Horton.

William Lane Graffam, who was ordained to the Congregational Christian ministry recently at Mount Vernon Church, Boston, left immediately for Nuremburg, Germany, to conduct an international student work camp, after which he will begin an assignment to organize Christian youth work in Germany under auspices of the World Council of Churches. Mr. Graffam is a graduate of Boston University and Yale divinity school.

Prentiss L. Pemberton, head of the Student Christian Movement's New England division, has been appointed field work director for Andover-Newton Theological School.

Nels F. S. Ferré leaves the Andover-Newton faculty to join that of the Vander-

hit University divinity school in Nashville, Tenn.

Albert Schweitzer was feted during a brief visit to Boston by his publishers, the Beacon Press, by E. Power Biggs, organist, and by Dean Willard L. Sperry of Harvard divinity school. At odd moments during his visit here Dr. Schweitzer found time to play on the organs at the Germanic museum, at Harvard University and at the Church of the Advent.

KENDIG BRUBAKER CULLY.

The Church Roll

Hachiro Yuasa, Japanese Christian leader and educator, has been named president of the international Christian university to be opened near Tokyo in 1951.

Albert McClellan, formerly editor of the Oklahoma *Baptist Messenger,* is the new director of publicity for the executive committee of the Southern Baptist Convention.

During a recent visit to Hennepin Avenue Methodist Church, Minneapolis, which set itself as an Easter project the rebuilding of the destroyed Methodist church in Pforzheim, Germany, Methodist Bishop Johann W. E. Sommer of Germany reported that "as far as the Methodist Church is concerned, the spiritual advance in eastern Germany has been greater than that in any of the other three zones."

Recent deaths in the field of religion: William Hazen, for 42 years a Congregational missionary in India and author of a study of Buddhism, in Boston, July 7, at the age of 78. . . . Mrs. Nora Lambuth Park, missionary of the former Methodist Episcopal Church South who was credited with helping free Chinese women from the practice of footbinding and other social disadvantages, in Soochow, July 5, at the age of 85. She was the widow of Dr. W. H. Park, noted medical missionary. . . . Lowell C. McPherson, former Disciples of Christ missionary in Cuba and vice-president of Keuka College in New York state, on July 16, at the age of 88. . . . Mrs. Margaret Strathie Todd, said to be the first Western graduate nurse to practice in south China, where she went in 1905 for the Presbyterian Missionary Society, in Hong Kong, July 16, at the age of 79. Scottish-born, Mrs. Todd had continued to operate Todd Memorial hospital, which she and her husband, the late Dr. Paul J. Todd, established in Canton in 1930, until Communist pressure led the American consul there to evacuate American citizens. . . . Charles L. Pardee, who for 17 years before his retirement in 1939 was secretary of the Protestant Episcopal House of Bishops, on July 23, at the age of 85. . . . Ernest F. Tittle, noted pastor of First Methodist Church, Evanston, Ill., on Aug. 3, at the age of 63. . . . William L. Stidger, professor at Boston University and widely known Methodist minister, on Aug. 7, at the age of 64.

Current Feature Films

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M-Mature. Y-Younger. C-Children.

The Great Sinner (MGM) Ethel Barrymore, Melvyn Douglas, Ava Gardner, Walter Huston, Gregory Peck. *Drama* based on Dostoievsky novel about young Russian novelist who tries to cure charming lady of addiction to gambling, contracts the mania himself, sinks to the depths of degradation before throwing himself on God's mercy, expiating his sins by delineating them in novel. A *somber* period piece, with some good characterizations. Obvious purpose—to show evils of gambling—hardly accomplished, since pastime is painted as thrilling if one only knows when to stop. M

In the Good Old Summertime (MGM) Judy Garland, Van Johnson, S. Z. Sakall. *Comedy* adapted from charming "Shop Around the Corner" of some years ago, with locale shifted from Vienna bookshop to Chicago music store of early 1900's. Boy and girl clerks are bemused, each wrapped up in anonymous courtship by mail with "ideal love," seeing no virtue in the other, unaware that each is the other's unknown correspondent. Less subtle comedy involves the elderly shop owner who imagines himself a fine musician but really performs miserably. A light, "escapist" film, obvious as to plot but *pleasant,* good humored, with effectively rendered tunes of the period. M,Y,C

Operetta (Austrian) *Musical* produced nine years ago in Vienna and just now released in U. S. Quantities of operetta scenes, music, with backstage romance to tie them together. *Tuneful, bright,* a treat for operetta fans. M,Y

You're My Everything (Fox) Anne Baxter, Dan Dailey, Anne Revere. *Musical,* with plot about variety dancer who marries proper Bostonian girl. They go to Hollywood, where she becomes star (giving excuse for satirical inclusion of sequences from silent "flapper age" films). *Predictable* happenings in unrealistic tale, but nicely directed, with *likable* performances. M,Y,C

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